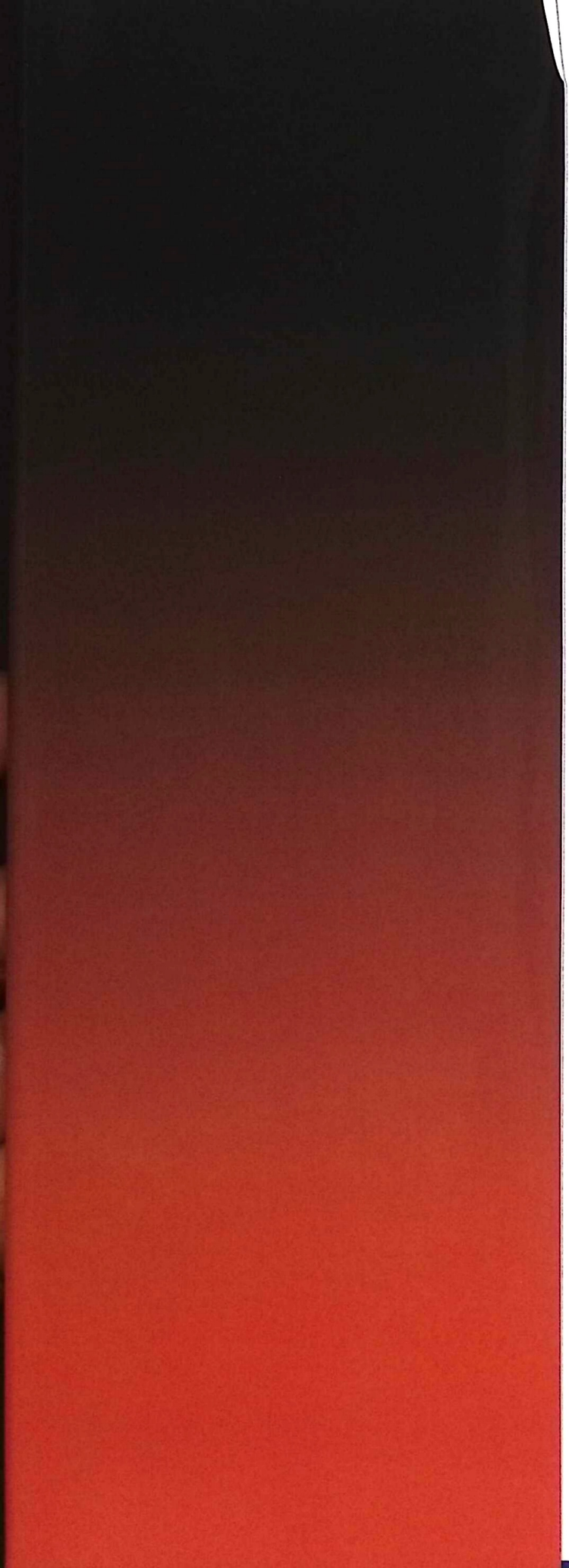
Buddhist Treasures of
RUSSIA & MONGOLIA

LOKESH CHANDRA



Rasayana = Assam. (Bengal language)

Buddha as light 141

BUDDHIST TREASURES OF RUSSIA AND MONGOLIA

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INDO-ASIAN LITERATURES

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Reproduced in original scripts and languages
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specialists of the East and the West

Founded by
Prof. RAGHUVIRA *M.A., Ph.D., D.Litt. et Phil.*
Continued by his son
Prof. LOKESH CHANDRA

आचार्य—रघुवीर—समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां
(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-भोट-चीन-मोंगोल-मञ्जु-
उदयवर्ष-सिंहल-सुवर्णभू-श्याम-कम्बुज-चम्पा-द्वीपान्तरादीनां)

एकैकेषां समस्रोतसां संस्कृति—साहित्य—समुच्चय—
सरितां सागरभूतं

शतपिटकम्

BUDDHIST TREASURES OF RUSSIA AND MONGOLIA

LOKESH CHANDRA

INTERNATIONAL ACADEMY OF INDIAN CULTURE
and ADITYA PRAKASHAN, NEW DELHI

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PREFACE

The sacred chords of the mind, masterpieces of spiritual eternity, the thrill of thought in the xylographs of the Land of Snows, the memories of centuries flowing in ruins, shattered icons, giving a glimpse of eternity, in the museums and libraries of Russia: all were a stunning call that resonated a deep response in Prof. RaghuVira. He had studied Russian at the SOAS of the University of London, found it rich in words of Sanskrit origin, more than any other European language of the IndoEuropean family (except Lithuanian). The Russian words were his life-long delight, as through them the Indian mind had spoken to the Slavic. They drew him to a living linguistic reality. On return from England, he started to teach Russian at the YMCA, Lahore to Indians to catch a glimpse of a major European language with Indo-centric words. The greatest-ever Sanskrit-German dictionary was published from St. Petersburg over twenty years 1855–1875. It symbolized the deep feelings of Russian for the rhythms of our culture. Nearer us, it was Mme. Yelizarinkova who dared to date the Rigveda to 6000 BC as its imagery needed thousands of years to develop with such a colossal background. Prof. RaghuVira commenced the teaching of Russian in India for the first time in history. His class became a rave. More and more students joined day by day. After a week, the British Raj arrested him, fearing lest he promote communism as an antidote to imperialism. When the government came to know that he had studied Russian at the SOAS the crown jewel of the British Empire, he was released on the condition of discontinuation of teaching Russian. He shifted his attention to the softer strains of Buddhist works published in the Bibliotheca Buddhica of St. Petersburg. Fears of the state became flowers of learning. The texts in Sanskrit, Tibetan, Mongolian, Old Turkish and Chinese were a vast vista of India's vibrations across distant lands. The volumes were treasured as they arrived after a long waiting of 23 years, in 1955 after hard negotiations. The arrival of the series broke the ice. From a long span of waiting, the Soviets invited him to see their libraries and museums that led to intense cooperation with Soviet scholars and institutions.

Indo-Russian proximities have been like the flowing waters of River Ganga and River Neva. Indian items have been excavated from the 8–9th century layers of Kiev. Chess figures from the 11th century Novgorod are near to the Indian. Brāhmaṇas are referred to from the 11th century onwards in Russian chronicles. The Kiev Chronicle speaks of Perun (Skt. Parjanya) as one of the seven gods. Temples of the Slavs were usually triangular at the confluence of two rivers. In India, a triangle is *dharmodayā*. The Russian version of 'The Tale of the Indian Kingdom' narrates the wonders of India and remained popular in the remotest villages till the 20th century. Buddhist images have been found in the burials of Southern Russia. Indian gold coins of the 14th century come from the Volga area. Fables of the Pañcatantra appear from the 15th century. Afanasy Nikitin spent three years in India (1471–74). An Indian colony was established in Astrakhan in the Volga in 1615. In 1716 the Russians came in contact with Buddhism in Buryatia. The first reference to Sanskrit is in the novel of Prince Scherbatov written in 1784 that a noble man was sent to India to learn Sanskrit. In 1785 Gerasim Lebedev came to India, founded the Bengali theatre, and on return cast Devanagari types in 1797 by Imperial command. When Count Uvarov became the President of the Academy of Sciences, he started the teaching of Sanskrit by sending Lenz to learn it at Berlin. The Asiatic Museum was established in 1818 to preserve the Tibetan and Mongolian xylographs. In 1856 Mme. Blavatsky created a halo around the mahatmas of Tibet and gave rise to theosophy. Sanskrit was made compulsory for students of Slavic and Classical departments of the universities in 1890. In 1893 Petrovsky had sent Sanskrit mss. from Khotan and thus opened up the vast domain of Central Asian Buddhism. Oldenburg founded the Bibliotheca Buddhica in 1897, organised expeditions to Mongolia and Amdo in 1906–08 in which the Tanggut city was discovered. He sent two Buryat scholars to Amdo and Tibet to collect xylographs. A Buddhist temple was built in St. Petersburg in 1916. A long line of outstanding Sanskritists, translations of texts, excavations of Buddhist sites in Central Asia has been the glorious heritage of Russia. Baron A.A. von

Stael-Holstein of the Russian Foreign Service started the Department of Sanskrit at the National University, Peking in 1922.

The first chapter points out some of the outstanding studies of Tibetan and Mongolian, like Tāranātha's history of Buddhism in India (1869). The Russian troika of Blavatsky, Tolstoy and Nicholas Roerich have been an inspiration in the cultural renaissance of India. Prime Minister Indira Gandhi hailed Nicholas Roerich "He was a combination of modern savant and ancient rishi". (*1 Oct 1974*)

The ever perennial Slavic spirit that once had goddesses expressed itself in putting up an imposing statue of the Motherland holding a sword and shield at Kiev to commemorate victory in World War II.

Chapter 2. Prof. RaghuVira started negotiations with the Soviet Embassy as soon as India became free (1948). It took seven long years to convince them about the existence of the *Bibliotheca Buddhica*. The chapter describes every volume. The Old Turkish text *Tišastvustik* (Skt. *Diśā-svastika*) has a dhāraṇī which mentions Vedic deities: Indra, Soma, Varuṇa, and Prajāpati. The Mahāvyutpatti has numbers from four texts which are interesting for the history of mathematics. It has words of daily life like *maśaka-kuṭi* for mosquito-net. The set was presented on *19 Mar 1955* and the Soviet Chargé d'Affaires gave a survey of Indological studies in Russia. Prof. RaghuVira characterised the set as wonderful memories of "caravans of our pioneer saints and savants crossing sand-wastes, perilous cliffs and angry oceans".

Chapter 3 is a recount of the visit of Prof. RaghuVira to the USSR to get microfilms of Sanskrit, Tibetan and Mongolian mss. and xylographs. He gave an account of the work done at the Academy at the Oriental Institute, Moscow. All the scholars were eager to get his *Comprehensive English-Hindi Dictionary*. The Lenin Library, biggest in Europe, had 18 million books. Visited the University which had 32 storeys. Spent an afternoon at the Gypsy Theatre where the songs were in Romani and the dialogues in Russian. The Oriental section of the University had a handwritten Mongolian Kanjur with colophons which are omitted in the xylographic edition. Met Prof. Kalyanov, who called himself Kalyāṇamitra. He said in Skt. संस्कृतं विना भारतम् अभारतमिव "India is not India without Sanskrit".

The Museum of History of Religion and Atheism had an exquisite set of 84 Siddhas from Mongolia. It was rich in Mongolian thaṅkas and Chinese iconographic sheets collected in 1910–12. These sheets are rare now, and their clarity of line helps in the identification of paintings and murals. Prof. RaghuVira selected 535 manuscripts and xylographs in the Oriental Institute and 7 in the University of Leningrad to be microfilmed. The quadrilingual Mahāvyutpatti in Sanskrit (in Lantsha and Tib. scripts), Tibetan, Chinese and Mongolian seems to be the work of Gombojab and in his handwriting. He saw the collections of Central Asian objects, murals from Tun-huang brought by Oldenburg and Khara-khoto collection of Tanggut xylographs.

The Public Library had the Kārttika-māhātmya written by an Indian ascetic in Astrakhan and Sanskrit mss. from Nepal. A dhāraṇī mentions the Rigveda and Dhṛtarāṣṭra. He selected Central Asian Sanskrit mss. of the Oriental Institute, Leningrad to be microfilmed.

At the University of Leningrad all the students studying modern Indian languages had to study Sanskrit as the foundation for four years. Prof. RaghuVira listed the sumbums of 57 authors at the Oriental Institute. He spoke at the Hermitage Museum: "you are the guardians of the traces of a fast receding past, capturing its beauty and glory, continuing its message..."

The Museum at Samarkand had coins of Kaniṣka, Sogdian inscriptions on pottery, Buddhist images from Airtam. Color murals with Indian mudrās, Indian ornaments in the neck and on wrists were found in the palace at Balalik-tepe.

Chapter 4 recounts what Prof. RaghuVira saw in the chilling cold but warm hearts of Mongolia who welcomed him as the first Indian ācārya after three centuries. The President of the Committee of Sciences pointed out Sanskrit names: Binduriya district (Vaiḍūrya), Cintāmaṇi Mountain, and Durga-nor Lake. At the former State Oracle Monastery, Prof. RaghuVira saw breath-taking masterpieces of Twenty-one Tārās sculpted by Undur Gegen, and the name of the monastery was inscribed in Sanskrit at the entrance: *Lakṣmimjanya Sukhadvīpaṁ*.

Prof. Rinchen and his wife Mme. Ratna would visit Prof. RaghuVira whenever the wish arose in their mind. Prof. Rinchen had thousands of ideas to convey the close cultural bonds of his land to India. Folios of

Sanskrit palmleaf manuscripts were treasured in remote regions, besides complete texts in monasteries. A Sanskrit manuscript of the Prajñāpāramitā had survived in the State Library. He showed a 17th century tile inscribed with HKṢMLVRYAṂ in the Lantsha script. The city symbol of Urga was Garuḍa. The name of his daughter, wife of the Dy. Prime Minister of Mongolia, is Indrī. Shaman songs to fire pay homage to Agni. He wrote an article on the Sanskrit words in the State Seal of Mongolia of 1911–20. The Soyambo script, created in the 17th century, was influenced by Devanagari. Mongolian names of some fruits, gems and stars are from Sanskrit: *kadalī*, *āmra*, *indranīla*, *marakata*, *nimbige* (for *nimbu* 'lemon'). His heart was full of deep pain. His wife said: we have sacrificed everything for technology: our script, language, literature, art and Dharma. He gave the trilogy of the stories of King Bhoja, Vikramāditya and Krishna in Mongolian to Prof. RaghuVira.

Prof. RaghuVira visited the State Library that had several editions of the Tibetan Kanjur and Tanjur, and one set of the Mongolian Kanjur. Its catalogue listed 96,000 Tibetan xylographs.

Prof. Damdin Suren said to Prof. RaghuVira "you are our friend of the past, present and future." He had translated Śakuntalā and Meghadūta into modern Mongolian.

Khampo Lama Erdenipil, head of the Gandan monastery, welcomed Prof. RaghuVira with yoghurt and sugar, a counterpart of Indian *madhuparka*.

Prof. Shadab Lubsan-Vandan said: our names are Sanskrit: Vajra, Ratna, Dharmasiṁha, Dharmavajra, Gira (Gṛha). The first Mongolian grammar written in the 14th century is influenced by Skt. grammar. We have *Kalik* (Skt. kalekha) letters for writing Skt. dhāraṇīs.

Prof. Sodnom said that the Rāmāyaṇa had been translated into Mongolian and it should be found some day.

Prime Minister Y. Tsedenbal of Mongolia presented to Prof. RaghuVira 105 vols. of the Urga Kanjur, Meghadūta in Mongolian and a script-manual.

Chapter 5. Prof. RaghuVira returned to Moscow. Visited the Tolstoy Museum which had 10,000 letters by Tolstoy and works like the Pañcatantra and Suttanipāta. The Director of the Oriental Institute presented four bound volumes of photographs of mss. On his return journey Prof. RaghuVira met Ambassador Subandrio at the Helsinki airport who spoke of a new wave of enthusiasm for Javanese and wayang. He stopped at Leiden to arrange the microfilming of Old Javanese lontars in the Leiden University Library, and met Prof. C.C. Berg who opined that King Cakranagara was named after Kālacakra which was in vogue in Indonesia. Prof. RaghuVira wrote to Shri P. Ratnam, Embassy of India, to arrange the despatch of the ms. materials that he had selected for microfilming after 25 days of hard work. The microfilms totalled nearly a lac of pages.

Sent the English translation of seven Panjabi poems of Puran Singh to Natalia Tolstaya to put them into Russian (pp.72–81). Microfilm of the Gilgit ms. of the Saṅghāṭa-sūtra was sent to Vorobyov-Desyatovsky and Heissig's history of the Peking lamaistic xylographs to L. Putschkowski to further the cataloguing of Mongolian xylographs in Leningrad. The *Comprehensive English-Hindi Dictionary* was sent to about 50 scholars and institutes who were enthusiastic that it would advance their works, e.g. Alexei S. Barkhudarov (pp.87–88).

Chapter 6 begins with a letter from Prof. Rinchen acknowledging the receipt of the Remington typewriter which Prof. RaghuVira had sent so that he could make headway in his transcription of Shaman folk songs which invoke Agni, Indra and others along with Buddhist deities. Rinchen sent a specimen of five different scripts used in Mongolia, besides the standard mode: quadratic Phags.pa, cursive, —, Soyambo and Vāgindra. My sister Sudarshana, wife Sharada and myself transited Moscow on our way to Mongolia. The Museum of Oriental Culture had an extraordinary Mongolian scroll showing the fourteen jewels that came out of the churning of the ocean by the gods and demons, the *samudra-manthana* of the Purāṇas. It confirms my identification of the fourteen jewels shown on the chest of Rocana in the wall painting Har.D in the National Museum, New Delhi (LC.2020.*106–110). I got a microfilm of the missing third part of the Bhāvanākrama and sent it to Prof. G. Tucci to complete the text. He had already published the first and second parts.

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*Lokesh Chandra, *Buddhist Heritage of Central Asia*, New Delhi, Aryan Books International, 2020.

We reached Ulaanbaatar on *26 Apr 1957* and had long conversations with Prof. Rinchen. He told us that the State Library had over a hundred sumbums, he saw a Pañcatantra in Mongolian in private possession, shaman prayers begin with Rāma, and his folklore collection ran into 5000 typed pages. He spoke of the Amdo Chronicle cited extensively by Vostrikov in his book on Tibetan historiography. The Uigur capital Qara Balγasun had a colossal image of Maitreya. At a dinner in the residence of Prof. Rinchen, I requested the learned Lama Dge.bśes Ye.śes.thabs.mkhas to write the lives of twenty leading Mongolian Lamas who were versatile writers. He wrote it in Tibetan which I published with an English translation and a historical introduction. Prof. Rinchen said millions of statues were melted, two hundred thousand Lamas were shot or burnt alive, monasteries raised to the ground, their libraries burnt, the grand tragedy of a small people. The Choijin Lamin Sum had 16 metres long thaṅkas of silk: all set aflame. Prof. Rinchen had collected 250 Skt. names of Mongols, like Indra, Indri, Garmasiddi, Dharma, Buniy-a (Puṇya), Siridevi, Barbadi (Pārvatī), Nataraña (Naṭarāja) and so on. Prof. Rinchen had my sandal-wood seal made by a young boy of 19 years who had surreptitiously continued the tradition of seal-carving, inspite of its being prohibited by the State. Mongolian translation of the Pañcatantra by Cha.har dges.bśes is in the State Library.

Mme. Ratna Rinchen said that marriage ceremony in Mongolia was similar to Indian customs; like tying the knot of the couple, three steps together, etc.

Rinchen had a descriptive list of Mongolian monasteries. The National Archives has guide books describing the monasteries. Pozdneyev has detailed Erdenidzu, Gandan, and Zuṅkhure. Gandan had 10,000 Lamas in its heyday.

Ven. Tanzinodser was studying the Nirnaya Sagar edition of the Sārasvata grammar. The library of the Gandan monastery was rich in sumbums, alongwith seven sections (*skor*) of texts on Prajñāpāramitā, Madhyamaka, Vinaya, Abhidharma, Vibhaṅga, Tantra ritual and astronomy.

I filmed the contents of sumbums in the State Library. Met Prof. Bira, the younger brother of Prof. Lubsan Vandan. The name of his son was Darmasenge (Dharmasiṁha) and one of his daughters was Oyun gerel (Prajñāprabhā).

After the visit to Erdenidzu I collected votive stupas of the 10–11th century from Harbuχ. Prime Minister Tsedenbal received us on *9 May 1957* and admired the work of my father Prof. RaghuVira and his affection for the Mongol people.

The Central Museum had an appliqué thaṅka of the fourteen jewels that emerged from churning of the ocean.

Chapter 7 narrates the Indic research in USSR. Smirnov completed the translation of the MBh in six volumes after 33 years of sustained effort. Prof. E.P. Chelyshev spoke at the Academy on *28 Nov 1966* on Indian studies in the USSR. Prof. Nicholas Roerich said: "Beauty lives in India" (p.117).

Dr. B.A. Litvinsky wrote on the contacts of Tajikistan with India as revealed by excavations (p.111). He excavated the monastery of Ajina-tepe (7th century CE) where clay Buddhist sculptures and murals were discovered. Mme. T.V. Grek came from the Hermitage Museum to see the paintings and sculptures from different Asian countries at the Academy and also spoke on Kara-tepe. An etching of Lord Buddha on a hill and Oṁ maṇipadme hūṁ inscribed on a rock on the right bank of Issyk-kul Lake were found in Kyrgyzia by Andrei Zelinsky (p.119).

A Buddhist delegation headed by Bandido Hambo Lama visited India in *Dec 1967*. They were also invited by the Queen Mother of Sikkim. On return to Ulanude, Bandido Hambo Lama wrote: "your Academy is almost the unique research institution of its kind in the world" (p.116).

Chapter 8 begins with the Kushan Conference at Dushambe which gave a panoramic view of archaeological discoveries in Central Asia. Prof. Dani of Pakistan said that the carbon dating of a wooden pillar leads us to date Kaniṣka to 78 CE. Prof. Litvinsky took the delegates to Ajina-tepe where a shrine was stuffed with statues. A life-size image of Kāśyapa Buddha in dharmacakra-mudrā was in a niche. He led us to Kafir-kala where birch bark mss. in Central Asian Brāhmī, late Kushan coins, and burnt pieces of the wooden ceiling, told the story of desecration. Two walls of a rich man's dwelling in Penjikent had paintings. A painting showed Arabs cutting a head.

Dr. Bongard-Levin came to Delhi in *Apr 1969* and described the archaeological finds in Turkmenia, Uzbekistan and Tajikistan. A Buddhist delegation led by Bandida Hambo Lama came in *Oct 1971*. He was building a new three-storeyed temple to enshrine a towering image of Lord Buddha.

Bandido Hambo Lama invited a delegation of three members led by me to visit the newly built Ivolginsky monastery. In Moscow, we saw the State Museum of Oriental Art, with 30,000 objects. It had the best collection of 200 Tibetan and Mongolian thaṅkas from the 17th–19th century. Visited the Institute of History of Art headed by Prof. Tulyayev. It had an exquisite maṇḍala from a set of the Niṣpannayogāvalī painted for the Imperial Preceptor Lalitavajra.

Mrs. Yelizarinkova had translated the Rigveda in Russian and rightly dated it to 6000 BC.

Zelinsky discovered a Tibetan inscription of the 8–9th century carved on a rock in Kyrgyzia near Lake Issykkul. Paleographic analysis indicated that it was incised during the Tibetan dominance in Central Asia.

Reached Ulanude on the night of *27 Aug 1972* and Bandido Hambo Lama said: "Was very keen to see you again in my country". The sheen of the golden *ganjir* on top of the monastery to the thousands of tiny bells tinkling in the deep silence of the night was an ethereal experience (p.129). The central image of Lord Buddha was flanked by Maitreya and Avalokiteśvara. The thaṅkas of 25 Kulika Kings of the Kālacakra hung around the walls. The Ivolginsky monastery had been built the third time, as the earlier two had been victims of conflagration. After a long car drive, reached Aginsky monastery where worship was going on.

Returned to Leningrad to see the Hermitage Museum where Leonov Gennady requested me to explain the images in the Prince Ukhthomsky Collection. I identified the scattered images of the maṇḍala of Bhaiṣajyaguru and requested Gennady to put them in sequence. At the Museum of Religious History and Atheism saw a two metre high three-dimensional maṇḍala of Sukhāvatī. In the Mongolian Department of the University Damdinsuren was working on a shortened version of the Rāmāyaṇa. Prof. Kuznetsov said that yoga is a craze among youth (p.132).

In Moscow visited Prof. E.P. Chelyshev at his residence and he venerated the holy water of Gaṅgā in his study. He was planning a mega-project on the history of world literatures. Prof. Litvinsky said that thousands of monuments lie underground in Central Asia. Chance discovery of Fayaz-tepe by a shepherd in Termez was sensational. Its paintings and sculptures were in good preservation.

Chapter 9 begins with a Soviet philologist tracing Moskva to its 'parent language' Sanskrit. Nicholas Roerich loved India: "let me send thee my heartfelt admiration for all the greatness and inspiration which fill thy ancient cities and temples... thy sacred rivers and the Himalayas". The first Indian traveller to Russia was Pran Puri in the 1760s. Ivory chess pieces of the Kushan period were excavated in Dalverzhin-tepe. A Buddhist monastery with frescoes in the Kafir-nigan valley of Tajikistan flourished between the fifth and eighth centuries. Visited the Ivolginsky monastery in *July 1975* where the oldest artist of 96 years had completed a three-dimensional maṇḍala of Sukhāvatī. A charming nanoscopic Sukhāvatī maṇḍala was an endearing objet d'art in the monastic museum of souvenirs, which was sanctified by a large photograph of Guzinozersky the first monastery of Buryatia. Saw a scroll with fifteen transformations of the *ṛddhi* 'miracles' of Lord Buddha in the White Month. The main statue of Lord Buddha in the monastery as well as his bowl were made of pure gold. Its flanking colossal image of One-eye Avalokiteśvara was to restore the failing eyesight of Bandido Hambo Lama.

The Ethnographic Museum had an open-air preserve showing the life of the 19th century. The homes of Buryats with expensive rugs to offset freezing cold, and with gold and silver icons were superior to those of the Russian exiles. Met Dr. Badarayev Baldorji who translated his name into Sanskrit as भद्रपुत्र श्रीवज्र. He was an expert in Indo-Tibetan medicine and was keen to study āyurveda in India. Artist Gudiashvili from Georgia total me that a 15th century Georgian folk-song *Chari Rama* celebrates the glories of Rāma.

Chapter 10 begins with the restoration of the most ancient painting of Lord Buddha with monks discovered in Kara-tepe. Fayaz-tepe has been better preserved than Kara-tepe and has yielded more materials. Dr. Serebriany did a comparative study of 'emboxed stories' in India and Mongolia. History of Buddhism by Gu-śrī Tshe.ḥphel is a unique xylograph and has been an invaluable source for the history of Buddhism. Prof. Ligeti had it xylographed at the Ch'ao-yang monastery. Its facsimile edition was published in the

Śatapiṭaka (no.271). A fascinating wooden sculpture of the 'story-teller' from snow-clad Buryatia reminds of the wide-spread tradition of the avadānas, which were people's oral literature. The 12th Khambo Lama bequeathed to his people in 1927 that they inspect his body after 30 years. In 1957 they exhumed his body. It was without a sign of decomposition, sitting in padmāsana; and his hands were not stiff, as a result of 'high-level existence through meditation'. It has become a much-frequented place of pilgrimage.

In 1980 the latest medical sensation was a young mother Davitashvili, who cured the sick by the 'bioenergetic field' of her hands. All living beings have bio-energy, which creates a very active *bio-aura* to treat diseases. The Soviet Melodia issued two colorful discs of the Rāmāyaṇa by Natalia Guseva in *Feb 1981*.

Andre B. Terentyev's Elements of Buddhist Iconography is a comprehensive work on the various iconic attributes, like sheaf of corn, radish, mongoose, lion, makara-mukha.

The people of Central Asia have inherited nostalgic memories of their Indian origins. A.Gafurov told the Ambassador that his mother said that her family had descended from an Indian clan. The Ambassador forwarded the query to me. I wrote that Gafur is the Arabised form of Bhagaputra tribe of the Kushans, while they are Kapurs in India. The hymn to Lord Śiva begins with: *karpūra-gauram...*

With the demise of communism, Iskcon and other spiritual centres have emerged strong. In *Jan 1993* a stadium showing reincarnation with a bhajan band was overflowing with shorn heads and saffron dhotis of devotees of Krishna. Alfred Ford, the great-grandson of the motoring legend, was to build a huge centre for Hare Krishna in Moscow. During a visit to Moscow he said: "for me the most important thing is to spread the Hindu knowledge about the soul".

Chapter 11 is a historic background to Buddhism in the Russian Federation and its status in 2006. There were 700,000 adherents in Buryatia, Kalmykia, Tuva, Chita Region and in Russian cities. The Buddhist Patriarch heads the Central Buddhist Board as Bandido Hambo Lama. Bandido is Pandita, the designation of the great translators of Buddhist texts from the 8th to the 16th centuries. Some historic dates of Buddhism in Russia are:

15th c.	Buddhism incorporated in Russian lands.
16th c.	Kalmyks adopted Buddhism.
17th c.	Tuva replaced shamanism by Buddhism.
1716	Russian contact with Buddhism.
1734	Datsans were recognised by Imperial Russia.
1764	Ven. Zayayev became head of the Buddhist clergy as Bandida Hambo Lama.
1853	34 datsans were recognised.
1913	Buddhist Temple in St. Petersburg.
1927–38	All 47 datsans were destroyed.
1945	Ivolginsky datsan was opened.
—	Aginsky resumed worship.
1991	10 datsans were opened.
2006	20 datsans functioning in Russia.

Six major holy days (*khural*) are celebrated by the Buddhists in an year: (1) new lunar year in *Feb*, devoted to the twelve miracles of Lord Buddha to vanquish heretic teachers, ritual burning of a magic pyramid to consume all evil thoughts. (2) Preaching the Kālacakra for three days in April. (3) Celebration of the birth, enlightenment and nirvāṇa of Lord Buddha, in early summer. (4) The ratha-yātrā of Maitreya for two days in mid-summer. (5) Return of Lord Buddha from Trayastriṁśa heaven in autumn. (6) Nirvāṇa of Tsoṅ.kha.pa, when a thousand candles are lit in honor of Dharmapālas and for peace on earth.

The responsive harmony of languages, sculptures and murals blending art and devotion, the ethereal aroma of the way of Śākyamuni, the tear drops of burning sanctums, and the immense toil of generations of learned academics to give a glimpse of the cultural evolution of Russia, of Central Asian kingdoms, and of Mongolian lands, all enlivened by the mind and language, art and literature of India.

Lokesh Chandra

1. SHARED LINGUISTIC HERITAGE: SANSKRIT AND RUSSIAN

The friendship of our peoples vibrates in the rich and brilliant vocabulary of Russian. Russian has wrapped in the fragrance of immortality, words which are historic arabesques in our context: a simple Sanskrit word *etat* 'this' lives to this day in Russian as *yetot*, *madhu* as *myod* 'honey', *māṁsa* as *myaso* 'meat'. At the end of the 19th century, Slavonic languages were striving to gain their position against French and German, which were then languages of the nobility and the intelligentsia, of status and science. In this struggle, the Slavonic tongues realised that they were closer to Sanskrit than any other European language and hence as respectable as any. In their evening shadows they had found a thundering voice in Sanskrit, a new right to be full-fledged languages. The rhythms of certain genres of Slavonic folk poetry continue the melodies of ancient hymns of the Ṛgveda.

There are 430 million speakers of Slavic languages. The word Slavic itself is an indication of the close ties that link India and Russia. The word *Slav* has been interpreted in several ways. One is that *slava* means 'glory', namely 'a glorious people'. *Slava* is cognate to the Sanskrit word *śravas* 'glory'. *Ucchaiḥ-śravas* is the horse of Indra, the king of the gods. Sometimes the word *Slav* has been interpretated as *slovo* 'word', a people with language. The Slavs have always been proud of their language. They occupy a place of eminence among Indo-European languages as they have retained a number of ancient words in their daily language unchanged for the last five thousand years. The continuity of the Slav personality is unique. Yet another etymology has been proposed that links the Slavonic people as those who come from near the river. The Slavic languages are part of the Balto-Slavic system of languages, and they share certain innovations with Indo-Iranian and Armenian within the Indo-European family. The Proto-Slavic languages are supposed to have started somewhere in the third millennium BC. This linguistic identity was maintained for four thousand years till the end of the 9th century when Proto-Slavic was still a language understood by tribes scattered over remote parts of Europe. It is a unique phenomenon in the history of European languages. A sense of eternity was enshrined in the close knit ties of the different Slavic peoples. The Slavs expanded into the Finno-Ugrian and Baltic areas. The Volga, Don and Moscow were Finnish. The geographical expansion of the Slavs into the present Russian areas is a comparatively recent event. The word Novgorod is a clear indication that it was a new town. At the invitation of the Slavs of the town the Varangian nobleman Rurik captured Novgorod. The Varangians were soon slavised. The Roerich family is one of the first royal families of the Russians; and as such the legend developing around Nikolai Roerich has a historic symbolism. We the Indians are a people not only of the word, not only of facts, but also of the myth. To us myth is an expression of a fact that has been, is and will be: the myth is coterminous

with the three periods of time, the past, the present and the future. The Russians too have a deep sense of the continuity of the flow of time. Slavic regions, like Austria and Bavaria, were germanised in historic periods.

The Slavs have preserved vivid memories of the original speech. Words are still close to Sanskrit, like *brat* for *bhrātā* 'brother', the Slavic word *rudru* 'red' is akin to Sanskrit *rudhira* 'blood', *rudhira* in Sanskrit has lost its primary meaning and is used in its secondary connotation of 'blood'. The word *snegu* means 'snow' in Slavic, and is identical to the Sanskrit root *snih* ' to have affection', or *sneha* 'love'. The Russian word *gora* for 'mountain' is Sanskrit *giri*. Thus the Russians and Indians share a linguistic heritage in the domain of nature. Some of these sharings are so basic that our relationships have been in the world of the mind. An inner fundamentality holds us together. The word *mat* for mother is the same as Indian *mātā*, though the word for father *otec* is a non-Sanskritic word. It is interesting that the word for father is non-Indic while the word for mother is. The word *pitā*, *pitar* occurs in most European languages but not in Russian: what transpired in the passing of centuries is anybody's guess. There are other common words denoting family relationships: like *snokha*, *nūh* in Panjabi, *snuṣā* in Sanskrit for daughter-in-law. The fundamental expressions that are common in the field of family, or of nature, are a crucial linguistic affinity.

Family terms: *syn* 'son' (Skt. *sūnu*), *doč* 'daughter'(Skt. *duhitā*), *sestra* 'sister' (Skt. *svasṛ*), *dever* 'brother-in-law' (Skt. *devara*), Sl *griva* 'mane' (Skt. *grīvā*), *serdce* 'heart' (Skt. *śrad*). We may cite some words pertaining to natural phenomena: *gora* 'mountain' (Skt. *giri*), *voda* 'water' (Skt. *uda-ka*), *derevo* 'tree (Skt. *dāru*), *nebo* 'sky' (Skt. *nabhas*), Sl. *dini* 'day' (Skt. *dina*), Sl. *zima* 'winter' (Skt. *hima*), Sl. *snegu* 'snow' (Skt. √*snih*), Sl. *rudru* 'red' (Skt. *rudhira*), *volk* (Czech *vlk*) 'wolf' (Skt. *vṛka*). The word for king in Russian is a purely Slavic word, not common to other Indo-European languages. It comes from the substratum language of the Slavs. In Proto-Slavic grammar all the seven cases of Sanskrit were preserved till the 9th century, while Indian languages had lost these seven cases or *vibhaktis* around the 4th or 5th century.

The Roma have roamed around the metropolitan cities of Russia. They have preserved precious memories. They were itinerant Indian steel-smiths in ancient times, who travelled far and wide plying their technology. At times the Roma were making armaments for the European states, for example, during the Thirty Years War. They contributed to defence efforts throughout Europe besides dancing, singing and fortune telling.

During the Second World War a slogan that fired the Russian mind was *zhivyot rodina mat*, and in the 1950s its posters were prominently displayed at the House of Soviet Culture at New Delhi. It was the rallying point of the Great Patriotic War. It electrified the mind of Russia from the age-long patina of her own folklore, and changed the outcome of the War. It breathes the atmosphere of the Rigveda in its grammatical form and vibrating words. Red blood runs in the common words of Russian and Sanskrit. This sentence springs from the deeps of the Russian mind. *Zhivyot* is the Rigvedic form *jīvyāt* "may live long". *Rodina* occurs in the Rigveda as *rodasī*;

thereafter it disappeared in Sanskrit, while it is alive in Russian. The sense of linguistic longevity in Russian is strong. The word *rodasī* means 'heaven and earth' in the Rigveda, but in Russian it is found in the singular. The Russian *mat* is *mātā*. The whole phrase means "Long Live Mother Earth" This is the slogan that made Russia impregnable to the Nazi might, as it is the within of the soil of Mother Russia, and the mystic fire of the mind of the Russian peasant. Honey has played an important role in Russian life. The ancient chronicles refer to the Russians as producers of honey. In the 19th century when a Slavic language like Czech was fighting for its existence vis-à-vis German, its speakers said that our language is more ancient than French and German, as our language is closer to Sanskrit, and hence more classical, so our language has a right to full-fledged expression. The example they gave was *stara matra dati medu*: *stara* is *sthavirā* 'old', *matra* is 'mother', *dati* is 'gives', *medu* is *madhu*: the old mother gives honey. Since ancient times *madhu-parka* has been a classical tradition of offering honey to a guest on arrival. Ancient Russian chronicles provide evidence that this was a popular way of welcoming a guest among them too. The conjugation of verbs was remarkably preserved in Old Slavonic, for example *buditi* is Sanskrit *bodhayati*, Rus. *spat*, Old Bulgarian *sūpati* is Skt. *svapiti* 'he sleeps'. Rus. *son* 'dream' is Skt. *svapna.* The suffix *ti* was prevalent till a thousand years ago in Old Slavic, while our languages lost it in the first millenium BC. The continuity of life is tenacious in the Russian mind, besides zealous dedication to the land: that is why *zhivyot rodina mat* became a potent war cry. In Indo-European languages there are three words for God: the word God comes from ancient **ghūta* when God was invoked, *Hūta* in Sanskrit. The second expression is *deva*, *deus,* the shining one, from *div* 'to shine'. The Russians have a third word *Bog*, the same as *bhaga*, *bhāgya* "what is one's due", the portion alloted by the gods: it becomes clear on contrast, with its counterpart *nebog* 'not having one's portion, having bad fortune'. Here is a sharp distinction between right and wrong, between the positive and the negative. The Old Slavic *svarog* 'the God of heaven' is the same as Sanskrit *svarga* 'heaven'. In the Rigveda the sun is feminine *Sūryā* and the moon is masculine, though the situation changes in the later tradition. Likewise, the sun is feminine in Russian folklore. The 12th century German missionary Helmod speaks of Chernobog 'Black God' among the pagan pirate Slavs. He reminds of Mahākāla. The Kiev Chronicle gives an account of the life and events in the Kiev state in the 12–13th centuries. It speaks of seven pagan gods, among whom *Perun* 'lightning' is Parjanya. Vegetal spirit is present in the sheaf of grain kept in the 'sacred corner' of the dwelling, parallel to the goddess *Annapūrṇā*. During lunar eclipses, weapons were discharged at the monsters who devour the Moon. Weeping and wailing express the sharing of the moon's sufferings. German chronicles provide detailed descriptions of enclosed sacred places and temples among the Slavs. They were usually of triangular shape at the confluence of two rivers. In India a triangle is called dharmodayā and is aflame with fire. Slav gods had supernumerary body parts: 7 arms, 3 or 5 hands. In the Volga region the Mordvins still burn the disinterred bones of the dead in the flames of a "living fire" ignited by friction, as the worship of ancestors.

A comprehensive analysis of Slavic vocabulary from around the 10th century till the 15th century when the native Slavic elements of Russian were pronounced can reveal new vistas of Indo-Russian proximities. The pre-Europeanisation phase of Russian language and culture needs a detailed analysis to comprehend factors of commonality. The relations in politics and economics are ever flowing like the waters of the River Neva or of the River Gaṅgā. Though the future will be governed by the primary compulsions of politics and economics, no denying the fact that we have a body as well as a mind. The mind is as important as the body. The cultural dialogue has not only to expand but also to deepen. Synthesis of images has to become the impulse to a new life, a path to greatness. Dematerialisation has to be followed by transcendance.

Indian silver coins of the 9–10th centuries have been found in the territory of Kiev Rus (8–12th centuries). Items of Indian origin have been excavated from the 8–9th century layers. The ancient chess figures found during excavations of 11th century Novgorod are nearer to the Indian figures than to those used in Western Europe.

After Rus embraced Christianity in the 10th century, Indian themes shaped in Byzantine found their way to Rus. The 11th century work by Metropolitan Ilarion of Kiev *The Lay of Law and Benefaction* writes of the activities of Apostle Thomas in India. These 'Acts of St. Thomas in India' were widely read. "The Tale of Barlaam and Joasaph the Indian Prince" is a Christianised version of the life of Buddha. Barlaam is Bhagavān and Joasaph is Bodhisattva. Barlaam the hermit and Joasaph were canonised by both the Eastern and Western churches. Rejection of the temptations of this world and turning to a higher world was dear to mediaeval Christendom. In the 17th century it was illustrated with engravings, and theatrical shows were produced under Peter the Great (17–18th centuries). It was one of the most widely known spiritual poems of the time.

The presence of India is attested from the 11th century onwards in the Russian Primary Chronicle where the brāhmanas are referred to as *rakhmans* 'pious men'. The Russian involvement with India's culture has long-standing roots. Stories of "rahmans" (brāhmaṇa) living far beyond the seas and underground circulated for quite a long time in southern Russia and the Ukraine. One example of this can be found in south-west Ukraine, in Calicia, where there were event such sayings as "To fast as a 'Rahman' or 'The Rahman's holy day'. The word *rahman* in Ukrainian began to mean a blessed man and a pauper, in the Kaluga and Smolensk Regions (bordering on the Moscow Region) the adjective "*rahman*" was used to mean "meak, simple-minded, queer".

'The Tale of the Indian Kingdom' was supposed to be based on a letter written by the Indian presbyter Ioann to the Byzantine Emperor Manuel I. It was written in Greek in mid–12th century and translated into Latin. It appeared in Russian in early 13th century under a fantastic title: "The Tale of the Indian Kingdom, of the Great and Glorious State and All Its Wonders: How Great Is the Land, How Many Wonders and Ornaments There Are in It and What Its People, Animals, Birds and All Sorts of Ornaments Are Like". This legend became highly popular in Russia and continued down to the 20th century, recounted in the remotest villages. The Russian

version of 'Story of Alexander's conquest in India' was another favourite theme in the 13th century. Novgorod Chronicle of 1352 speaks of India and the 'City of the Sun'. Stray Buddhist images have been found in the burials of South Russian steppes.

Indian gold coins of the 14th century have been discovered in the Volga area. Russian merchants visited the Golden Horde who had close contacts with the Afghan sultans. Merchants from India and Afghanistan visited Rus. Ibn Batuta, who visited the Golden Horde in the 1330s, says that six thousand horses were being sent to India.

Animal fables appeared in Russian in the 15th century. They can be traced back to the Pañcatantra.

Afanasy Nikitin spent three years in India (1471–74). He is the first Russian who wrote about India from personal experience in the country: 'Journey Beyond the Three Seas'. He introduced India as a living entity to the Russian people, not as a nation that stems from imagination. With him the world of imagination is replaced by a world of facts though as perceived by him: facts cannot but be hued with the perception of a writer. In 1532 an envoy of Babur, Khwaja Husain, went to Moscow but there was no response from the Czar.

Emperor Ivan the Terrible (1530–84) took the khanate of Kazan in 1552, and the khanate of Astrakhan in 1556. He was interested in finding a route to India. In the 1580s Russian merchants came to India. In 1590s, Russian merchant Leonty Yudin lived in Bukhara and India for trade.

In 1615 a vibrant colony of Indians was established in Astrakhan on the Volga. A caravanserai was built in 1625 for Indian merchants. Indian sādhus also came to the volcano of Baku. Baku became a parallel to the Jvālāmukhī in Kangra. It was called the Baṛī Jvālāmukhī, the big volcano, to distinguish it from the smaller jvālāmukhī in Kangra. The temple at the big jvālāmukhī at Baku celebrated the victory of the Russians over Napoleon, as an integral part of the Russian empire of the Czars. The temple stands to this day, but it is empty. In 1665 the Russian Czar sent a delegation to India to invite Indian weavers to Moscow: there is no record of the outcome.

In 1695 a Russian merchant Malinkov was deputed to visit India during the reign of Peter the Great.

The year 1716 is important as the Russians came into contact with Buddhism in trans-Baikalian Buryatia. They were attracted by the Buddhist tradition, and thence onwards the love of Russians for Buddhism has been on the rise. In 1784 Prince Scherbatov wrote in his novel that a nobleman was sent to India to learn Sanskrit. This is the first reference to Sanskrit in Russian literature. Long before the Indo-European model was formulated, the Russian intellectuals were aware of the solid Land of India and of Indians in flesh and blood, who had to be understood.

As early as 1785 the Russian musician and adventurer Gerasim Lebedev came to India and worked at the Fort Williams for twelve years. He is the founder of modern Bengali theatre in Kolkata and wrote plays in Bengali. On return to Russia, he cast the first printing types of Devanagari in St. Petersburg by command of Emperor Alexander I in 1797, before they had been

cast in India. Novikov Rosicrucian made the first Russian translation of the Bhagavad Gītā from the English version of Wilkins in 1787.

In 1810 Count Uvarov drafted a plan for an Asiatic Academy at St. Petersburg which was to include the teaching of Sanskrit. He carried out the project when he became the President of the Academy of Sciences. He sent Lenz to study Sanskrit under Franz Bopp at Berlin. In 1833 Lenz published his critical edition of Vikramorvaśī, but passed away in 1836. His work was continued at Kazan and Moscow. In 1836 Petrov of Moscow was sent to Berlin to study Sanskrit under Bopp. He was appointed to the chair of Sanskrit at the Kazan University in 1841. In 1818 the Asiatic Museum was established at St. Petersburg to house the Tibetan and Mongolian Buddhist manuscripts collected by Russian adventurers, traders and explorers. It was an important step forward to understand Buddhism.

In 1855–75 the greatest Sanskrit dictionary was published from St. Petersburg in seven volumes and to this day it remains a masterpiece of monumental scholarship. It was the first scientific and comprehensive Dictionary of Sanskrit published by the Academy of Sciences, in 12,000 pages. It took twenty years to print (1855–75). While we were fighting our first battle of freedom (1857), St. Petersburg was celebrating the richesse of our linguistic heritage. To this day it stands unparalleled. India has a project to enlarge and revise this Dictionary, but it will take a centuries and till then the St. Petersburg lexicon will remain *the* reference work. The year 1856 is another watershed in Indo-Russian relations, when Madame Helena Petrovna Blavatsky created a halo around the masters in the Himalayas or Tibet and Indian culture in general by giving rise to theosophy. Theosophy has been responsible for a new *forma mentis* in India that influenced our freedom movement through Annie Besant. In 1890 the study of Sanskrit was made obligatory for students of the Slavic and Classical departments of the Russian universities.

Sergev Federovich Oldenburg (1863–1934) was a student of Minayev and like him was attracted to Buddhism, its art and folklore. He analysed the Bhadrakalpāvadāna and Jātakamālā (1896). He identified the scenes on the Bharhut stupa and Borobudur. He wrote on the Mahābhārata in Buddhist literature. In 1897 he founded the *Bibliotheca Buddhica* whose initial volumes carried fundamental Buddhist texts in Sanskrit by European master Indologists. Russian expeditions to Central Asia were reporting ruined sites near Charchan-daryā, in the Turfan oasis, and in the Tarim basin. The expedition of Dmitri A. Klementz investigated Yār-khoto (west of Turfan city), Idikut-shahrī, Astana, Sengim-Aghiz, Murtak, Toyuk-māzār, Surkhab and a vihāra south of Lukchun. In 1893 the Russian Consul-General in Kashgar N.F. Petrovsky sent mss. from Khotan. Oldenburg published a notice on the Gandhari Dharmapada. He organised the expedition of P.K. Kozlov to S. Mongolia and Amdo in 1906–08 during which the ruined Tanggut city of Khara-khoto in the Etsin-gol basin was discovered. Oldenburg sent two Buryat scholars to Tibetan areas. Mgon.po.skyabs Tsybikov visited Central Tibet and stayed there for three years. His report has the best description of the monasteries of Lhasa, Tashilhunpo and Samye. Badzar Baradiyn was in Amdo, Mongolia (1905–07) and spent days at the Bla.brań Bkra.śis.ḥkhyil monastery.

Oldenburg organised the expedition of N.M. and M.M. Berezovsky who excavated sites in the Kucha district. In 1909–10 he himself investigated several sites in the Karashahr district, the Turfan oasis and Kucha. In 1913–14 he photographed the Tun-huang caves. Results were deposited in the Hermitage. He participated in the building of the Buddhist Temple in St. Petersburg which was consecrated in 1913. In 1916 he was appointed Director of the Asiatic Museum of the Academy of Sciences. He passed away in 1934.

Thedor Ippolitovich Stcherbatsky (1866–1941) studied Sanskrit and Pali with Minayev and Oldenburg, and poetics (*alaṅkāra*) with Bühler in Vienna in 1888. He wrote on the Indian theory of poetry in 1899. In 1902 he went to Bonn to read Indian philosophy with Jacobi. His interest became centered on Buddhist logic. He studied with Indian pandits in Pune in a long stay in 1910–11. He met the Dalai Lama XIII in exile at Darjeeling. He inaugurated the study of prajñāpāramitā literature in collaboration with his disciple Obermiller.

In 1906–07 Russian archaeologist Viktor Goloubev completed a photographic survey of the murals of Ajanta, which he deposited in the Musée Guimet. Poet Baltrušaitis gave a beautiful Russian rendering of the Bhagavad Gītā, of the Gospel of Ramakrishna and Tagore's Gitanjali.

Baron A.A. von Stael-Holstein (1871–1937) entered the Russian Foreign Service and was appointed to Bombay. He journeyed to Central Asia after his return to Russia and wrote on Tokharian A and B, Kushans and Yüeh-chih. He restored the Gaṇḍī-stotra-gāthā from the Chinese and Tibetan versions. In 1917 he settled in Beijing, and was appointed Professor of Sanskrit at the National University in 1922. He edited the Kāśyapa-parivarta (KP) discovered near Khotan in Sanskrit, Tibetan and Chinese. Besides, he published the Tibetan and Chinese translations of Sthiramati's commentary on the KP. In Beijing, he was assisted by B.I. Pankratov, whom I had the pleasure of meeting in 1957. Pankratov spoke Mongolian, Chinese and Manchu.

A.A. Barannikov (1890–) began his academic life with articles on the Buddhist monasteries of Buryatia and on an image of drag-gśed from Khara-khoto. His main interest became Hindi literature. He translated Lallūji Lāl's *Prem Sāgar*, and the Rama-carita-mānasa of Tulsidas.

Tibetan studies started very early in Russia. In 1830 Baron Schilling von Constadt collected Tibetan mss. and xylographs from Buryatia for the Academy of Sciences. Hyazinth Bichurin's history of Tibet and Kukunūr appeared in 1833 from St. Petersburg. Isaac Joseph Schmidt (1779–1847) made trips to the camps of Kalmyk princes between 1804 and 1806. He published an index of the Kanjur for the first time in 1845, and catalogued the Tibetan holdings in the Asiatic Museum in 1846. This Museum had been created in 1818 to house the collections of mss. Vasilij Pavlovich Vasilyev (1818–1900). Studied Tibetan in Beijing. He translated Tāranātha's history of Buddhism in India in 1869 and the chapters on the geography of Tibet and India by Btsan.po Nom-un qan Bstan.ḥdzin.chos.kyi.ñi.ma in 1895. Stcherbatsky published Tibetan texts on logic and philosophy in the Bibliotheca Buddhica. His Sanskrit-Tibetan edition of the Abhisamayālaṅkarā came out in 1929. E.E. Obermiller (1901–35) went to Buryatia several times to study philosophical texts with the Lamas. Russian Tibetologists were unique in their traditional training under learned Buryat

Lamas. The most outstanding work of Obermiller is *Bu.ston's History of Buddhism* that appeared from Heidelberg in 1931. A.I. Vostrikov visited Buryatia several times both to collect xylographs and to study logic under the Lamas. He made critical remarks on Johan van Manen' bibliography, which became important for the study of Tibetan works. The publication of the 300 Icons by S.F. Oldenburg and of the catalogue of the Uchtomsky Collection of Icons by Grünwedel in the *Bibliotheca Buddhica* have been central to the study of Tibetan iconography.

The Russians had come into contact with the lamaseries, Lamas and Buddhist statues of the Buryats in 1640–70. The Buryats became citizens of Russia in *Jan 1689*. In 1728 the Russians affirmed Lamaism as the official religion of the Buryats. They were the first Europeans to come in close contact with Buddhism in Buryatia. As they were in close touch with the Mongolian tribes, the importance of Mongolian studies was realised early. Academician Pallas' first authentic account of Buddhist mythology, iconography, hierarchy, resume of sūtras and a biography of the Buddha appeared in 1801. O.M. Kowalewsky studied with Lamas in Buryatia and Beijing. His classical Mongol-Russian-French Dictionary appeared in three volumes (1844–49) and gives Sanskrit and Tibetan equivalents based on the polyglot glossaries authored by traditional scholars. A.A Schiefner (1817–79) edited the triglot glossary of Sanskrit-Tibetan-Mongolian in 1859, an abridgement of the Mahāvyutpatti. Pozdneev (1851–1920) authored an exhaustive work on Buddhist monasteries and clergy in Mongolia (St. Petersburg, 1896, 1898). To this day, it remains the only detailed narrative of monastic life. B.Y. Vladimirtsov (1884–1931) published the Mongol text and Russian translation of tales from the Pañcatantra in 1921. Two years later he translated the Mongol version of the Vetāla-pañcaviṁśatikā (1923) and in 1929 he edited the Mongol version of the Bodhicaryāvatāra. Voṣtrikov and N.N. Poppe edited Buryat chronicles in 1935.

Buddhist texts in Uigur were discovered in Turfan by the Russian expeditions. V.V. Radlov (1837–1918) published the *Tišastvustik* or the 'story of Trapuṣa and Bhallika meeting the Buddha' in 1910; the 25th chapter of the Lotus Sutra on Avalokiteśvara (Kuan-ši-im Pu-sar) in 1911 and the Suvarṇa-prabhāsa. Fragments of Buddhist texts in Uigur were edited by Radlov in 1921.

O. Rosenberg (1888–1919) went to Japan in 1912 to study Japanese Buddhism. He published a vocabulary of Buddhist terms in Japanese and Sanskrit from Tokyo in 1916.

St. Petersburg treasures colossal collections of Buddhist manuscripts collected by Russian scholars for the last three centuries in the vast loneliness of Siberia, and in the sands of Central Asia. Some fundamental Buddhist texts were printed in the Russian series *Bibliotheca Buddhica*, which has been a solid bedrock of Buddhist studies.

The **Russian troika** of Helena Petrovna Blavatsky, Tolstoy and Nicholas Roerich were cultural lights of our dreams striving for a free land, and aglow with heart strings of cultural renaissance. The 19th century had been the euphoria of the classical ages of Greece, Rome and India. Greek revival in the 18th century was a reaction of countries least sympathetic to Napoleon's new Roman empire. The Brandenburg Gate at Berlin (1788–91) was modelled after the Athenian

Propylaea portals of the fifth century BC. Lord Byron (1788–1824) fought for the liberation of Greece so that the holy ground be freed from "turbans now pollute Sophia's shrine" (Childe Harold's Pilgrimage). Beyond Hellenism, Europe was discovering a more classical land from unknown deeps of time: Sanskrit and India the radiance of an Indo-European dawn. It was the spell of a new mind in the Romantic movement. It shone in its waves and currents in the Russian troika who influenced India's creative minds of the age struggling to create an India of freedom. Madame Blavatsky founded The Theosophical Society in New York along with others. She held that the spirit advances in successive lives in accordance with the Brahmanic and Buddhist doctrine of Karma. She came to India and Java, and spent time in Tibet in 1856 and 1868. She was in communication with the mahatmas of Tibet. She founded the headquarters of the Theosophical Society at Adyar, Chennai in 1883. The Society was in the forefront of the national movement: (i) the founding of the Indian National Congress in 1885 and (ii) Annie Beasant's conceptualisation of "cultural nationalism".

The emergence of **Leo Tolstoy** as a cult figure and the dialogue between Leo Tolstoy and Gandhi is another major landmark in Indian-Russian relations. The correspondence of Leo Tolstoy with Indian writers and religious leaders left a deep mark on the mind of our peoples. As late as the 1950s there were Tolstoy clubs in Europe where discussions on Indian philosophy were held and vegetarian food was served. Indianism spread in the West through the influence of Leo Tolstoy's ideas. The attraction for the thoughts and practices of India in European countries were, *inter alia*, a heritage of Tolstoy.

Gandhi wrote to Tolstoy in *Sep 1909* about the deplorable plight of Indian workers in South Africa. It aroused his interest and he wrote a long wrathful "Letter to the Hindu" in which he castigated the British colonialists trampling upon all canons of justice. On *26 Sep* Tolstoy replied to Gandhi and wished success to the oppressed Indians in their struggle for human rights Gandhi wrote to Tolstoy on *10 Nov 1909* that the Indians in Transvaal were waging the greatest struggle for the triumph of an idea and along with he sent his life by Joseph I. Down. Tolstoy became even more interested in Gandhi and in the book about him. In Apr 1910 Gandhi sent his third letter and his book *Self-Government of India*. All the three books impressed Tolstoy so much that he said: "pseudo-civilisation which sprouted on the bones of millions of people was bad in itself." When the situation in South Africa became worse, Gandhi and his comrade-in-arms Herman Kollenbach set up an agricultural colony to save the indigent from starvation. They called it the Tolstoy Farm. Gandhi wrote all these details to Tolstoy on *15 Aug 1910*. An upset Tolstoy wrote to Gandhi on *6 Sep 1910* about the method of passive resistance of "teaching through love". This was the last letter of Tolstoy to Gandhi. He passed away two and a half months later. Gandhi regarded Tolstoy as his teacher and wrote in his autobiography that he exercised a strong influence on him by his book *The Kingdom of God is Within Us*. In 1921 Gandhi replied to a correspondent that his relation with Tolstoy is "of a devoted reader who is greatly indebted to him". Both shared humanism, love of liberty, hatred for oppression, peace among nations, social justice. Romain

Rolland wrote in his article "Asia's reply to Tolstoy": "Gandhi the young Indian, took from the hands of the dying Tolstoy the divine light which the old Russian apostle had borne in his heart, warming it with his love and rearing it with his grief, he made of it the torch which illumined India: the reflections of this light have penetrated every part of the globe."

The Old Believers made great efforts to locate the earthly paradise of Belovodiye somewhere in the East. This legendary realm began to move to the Himalayas. Roerich wrote in the *Altai Himalaya*: "Not in legend alone, but in reality, did the great Rishis live here. Their presence breathes life into the cliffs which are crowned with glaciers, into the emerald pastures where the yaks graze and into the caves and the roaring torrents. From here were sent forth those spiritual calls of which humanity has heard through all ages. These calls are taught in schools; they have been translated into many languages—and his crystal of acquisitions has been stratified on the cliffs of the Himalayas" (p.27).

Again towering over all the historic glimmer, meadows and rivers were the Majestic Himalayas: "The frescoes of Ajanta, the powerful Trimurti of Elephanta, and the gigantic stupa in Sarnath, all speak of other ancient times. And this former beauty also glimmers in the fine and slender silhouette of a woman who carries her eternal water—water which feeds the hearth" (p.11). "Oh, Bharata the Beautiful! let me send Thee my heartfelt admiration for all the greatness and inspiration which fill Thy ancient Wisdom, for glorious Cities and Temples, Thy Meadows, Thy Deobans, Thy sacred Rivers and Majestic Himalayas!" (p.13).

Nicholas Roerich brought to the Indian elite the ages of savants and sages, rishi's and muni's, and joyous tremors of a victorious spring of freedom in the struggle for independence.

Speaking at an exhibition of Roerich's paintings organized at New Delhi in *Dec 1947* on his passing away, Pandit Jawaharlal Nehru paid a feeling tribute to his genius: "When I think of Nicholas Roerich, I am astounded at the scope and abundance of his activities and creative genius. A great artist, a great scholar and writer, archaeologist and explorer, he touched and lighted up so many aspects of human endeavour. The very quantity is stupendous—thousands of paintings and each one of them a great work of art. When you look at these paintings, so many of the Himalayas, you seem to catch the spirit of those great mountains which have towered over the Indian plains and been our sentinels for ages past. They remind us of so much in our history, our thought, our cultural and spiritual heritage so much not merely of the India of the past, but of something that is permanent and eternal about India, that we cannot help feeling a great sense of indebtedness to Nicholas Roerich who has enshrined that spirit in these magnificent canvases."

The friendship of India and the Soviet Union was enshrined in projects that span had the trinity of space: our terrestrial surface, the womb of the earth, and the space above her. When we wanted oil the Socialist countries surveyed the deeps of our earth. When we planned to create mother-industries like steel-production on our soil, and again when we needed Migs to guard the skies, our friendship was steeled in joint projects.

सत्यमेव जयते

प्रधान मन्त्री भारत

PRIME MINISTER,
INDIA

My father and I were privileged to know Nicholas Roerich. He was one of the most impressive people I have met. He was a combination of modern savant and ancient rishi. He lived in the Himalaya for years and seems to have captured the spirit of the mountains, portraying their ever changing moods and colours. Nicholas Roerich's work has inspired many new trends among our own painters.

The centenary celebrations provide an occasion for us to pay tribute to this great artist and philosopher who made India his home.

Indira Gandhi

(Indira Gandhi)

New Delhi,
October 1, 1974.

Travelling around the Soviet Union, scarred by war and revolution, Leningrad was a new world with its roots entrenched in history. Numerous palaces located on the banks of the River Neva were reminiscences of Peter the Great who had built this city and thence called St. Petersburg. In the words of poet Pushkin:

I love thee, Peter's proud creation.
The princely stateliness of line.

Catherine the Great built the Winter Palace Hermitage and laid the foundations of one of the greatest museums in the world. In the armed uprising of 1917 Rasputin was captured from the

Palace and thrown into the River Neva. Every inch of the city bore the scars of gun-shots in the 900 day siege by the Nazis. One of the most beautiful cities of the world it proclaims man's unconquerable will. Everywhere it is history, pomp and splendour of Russian might. Kiev the capital of Ukraine has an imposing statue of the Motherland holding a sword and shield, dedicated to victory in World War II. The Museum at Yeravan the capital of Armenia had a piece of Noah's Arc and a spear used in piercing Christ on the Cross. The city is 2800 years old. The Land of Lenin, and the People of Pushkin strove to find their laurels and roots woven together in singing streams of action.

As the translation of values into technical tasks becomes a commitment and the materialisation of values rushes on with a deadly tempo, the magnetic pulsebeats of the Soviets lost the subtle and tender summons of Life.

Pasternak predicted in 1943 that one day, the ancient and new, noble and heroic Moscow, with her slender spires and golden domes, will open history's doors in working and sharing together a future in which dreams and actions intertwine:

To dreamer and to midnight wanderer
Moscow is dearer than the whole wide world:
There he's at home, and at the primal source
Of all with which the century shall flower.

2. INDOLOGY IN RUSSIA

Prof. RaghuVira was fascinated by the *Bibliotheca Buddhica*, a series of rare Buddhist texts in Sanskrit, Tibetan, and Old Turkish. Herewith is his note when the series was received.

It is one of the most important series of Buddhist literature that has been published in the world. It was started in 1897 at St. Petersburg. It was published by the commissioners of the Imperial Academy of Sciences. It was not only a national but an international undertaking.

The first volume was *Śikṣāsamucaya* edited by Prof. C. Bendall, who at the end of the introduction to the four fascicules rightly remarked. "The Academy worthily maintained its great tradition of patronage for Oriental learning and sets a noble example to all nations". The Śikṣāsamuccaya is a general compendium of Mahāyāna teachings, compiled by Śāntideva from earlier sources from which extensive quotations have been reproduced. This work opened up a new field of scientific activity.

The second volume is *Rāṣṭrapāla-paripṛcchā* edited by L. Finot. It must have been composed before the end of the sixth century. It supplies the original of the Chinese translation.

The third volume is the *Avadānaśataka*, a century of edifying tales, edited by Prof. J.S. Speyer. It is one of the Theravāda works obtainable in Sanskrit. Its classification as a Theravāda text is based on Chinese authorities. It was translated into Chinese as early as the third century CE. It was also translated into Tibetan and Mongolian.

The fourth volume is the *Madhyamaka-vṛtti* of Nāgārjuna and the commentary of Candrakīrti. The editor is Prof. Louis de La Vallée Poussin. He utilised not only the Sanskrit manuscripts but compared it in detail with the Tibetan version. The *Bibliotheca Buddhica* helps in the comparative study of the original Sanskrit versions and their Tibetan and Mongolian translations.

The fifth volume is an album of three hundred drawings from Tibet, and one of the treasured xylographs in the Asiatic Museum. It is edited by C.F. Oldenburg.

The sixth volume is a unique list of Lamaistic cult objects in three different languages namely Sanskrit, Tibetan and Mongolian. Among them are Buddhas, Bodhisattvas, Ācāryas, Ḍākinīs, Arhats, Sthaviras and so on. The editor is Prof. Ebbert Grünwedel.

The seventh volume is *Nyāyabindu* of Dharmakīrti and with a commentary. This work on logic has been edited by Prof. Th. Stcherbatsky. After editing the Sanskrit text and its commentary he edited its Tibetan translation. It appeared as volume eight.

It was followed by the Tibetan text of *Madhyamakāvatāra* of Candrakīrti edited by Prof. Louis de La Vallée Poussin.

The ninth volume is the Saddharma-puṇḍarīka-sūtra edited by Prof. H. Kern of the Netherlands and Prof. Bunyiu Nanjio of Japan. It is the root scripture of some of the most important sects of Japan. It has had wide influence in Nepal, China, Korea and Japan.

Prof. Stcherbatsky brought out another commentary *Nyāyabindu-ṭīkā-ṭippaṇī.*

The twelfth volume by W. Radlov ushered a new era in the domain of ancient international relations by bringing out a Buddhist sutra in Old Turkish, styled Tišastvustik. Radlov reproduces it in the original script, transliterates it into Russian, and translated it into German with copious exegetical notes. The Turkish text in the manuscript has interlinear glosses in Brāhmī script, thus giving correct Sanskrit forms of words occurring therein. These were interpreted by Baron A. von Staël Holstein. I am reading out a small passage from the Turkish dhāraṇī:

इन्त्रि सुमि वरुनि प्रचपति परतिवचि इसनि चन्तनि

Its Sanskrit original is

इन्द्रः सोमो वरुणः प्रजापतिर् भरद्वाज ईशानश्चन्दनः।

The work created a sensation among scholars of the East and West.

The thirteenth volume is *Mahāvyutpatti*, a dictionary of Buddhist terms compiled over a thousand years ago. It has been edited by I.P. Minayev. It has had great vogue throughout Tibet, Mongolia and China. The Mongolian translation awaits publication.

W. Radlov continued his work of bringing to light Old Turkish Buddhist works by the publication of the Old Turkish translation of the 25th chapter of the Chinese version of the Saddharma-puṇḍarīka.

The fifteenth volume is Kien-Ch'hi-Fan-Tsan, a Chinese transcription of the Sanskrit *Gaṇḍī-stotra-gathā,* together with its Tibetan translation. The introduction and notes appear in Russian. It marks an advance in the ascertaining of Chinese phonetic equivalents of Sanskrit vowels, consonants and clusters of consonants.

The sixteenth volume is the Tibetan translation of the *Mūla-madhyamaka-vṛtti* of Buddhapālita. It is edited by Max Walleser.

The seventeenth volume is the Old Turkish redaction of the *Suvarṇaprabhāsa*, edited by Radlov and Malov.

The 18th volume is a translation of the famous Tibetan work of Tāranātha. It has been translated into German by Albert Grünwedel.

The 19th volume is the Tibetan version of *Santānāntara-siddhi* of Dharmakīrti and its commentary by Vinītadeva. It contains two chapters. It has been translated by Prof. Stcherbatsky.

The 20th volume is also by Stcherbatsky. It is the famous *Abhidharma-kośa-kārikā* of Vasubandhu and its commentary, both in their Tibetan version.

The 21st volume is the Sanskrit text of Yaśomitra's commentary on *Abhidharma-kośa*, edited by Prof. U. Wogihara and Stcherbatsky. The work is incomplete.

The 22nd volume in Russian is *Statuya Maitrey v Zolotom xrame v lavrame* (1924). It describes the statue of Maitreya in the Labrang monastery.

The 23rd volume is the joint work of Stcherbatsky and Obermiller. It gives the Sanskrit text and Tibetan translation of *Abhisamayālaṅkāra* attributed to Bodhisattva Maitreya. It was to be followed by a second part of notes, explanations and translation.

The 24th and 25th volumes give the lexicographical correspondences between Tibetan and Sanskrit, prepared by Obermiller and Stcherbatsky. I have great pleasure in announcing that we have undertaken the compilation of a Tibetan Sanskrit Dictionary, which will be based on the numerous works that have been published so far in Sanskrit and Tibetan. The volumes we are reviewing today will form a basis of our work.

The 26th volume is the magnum opus of Russian scholarship. It consists of two volumes on *Buddhist Logic* in English by Prof. Stcherbatsky who had the honour of being a member of the Academy of Sciences of the USSR. The work was published in 1930–32, and has become a classic.

The 27th volume is a German translation of the Old Turkish redaction of the *Suvarṇaprabhāsa*. The translation has been done by W. Radlov, and published posthumously with an introduction by S. Malov. I may be permitted to point out here that this translation is a noteworthy instance of the fact which can never be over-emphasised, namely that the vast translated literature of High Asia and East Asia can be properly understood only by its comparison with the original Sanskrit, to avoid doubts and uncertainties, misunderstandings and disputed interpretations.

The 28th volume is Chos.kyi.ḥod.zer's Mongolian version of the *Bodhicaryāvatāra* of Śāntideva, edited by B.Y. Vladimirtsov.

The 29th volume is *Ratna-guṇa-sañcaya-gāthā* edited by E. Obermiller. It has been prepared on the basis of a Chinese xylograph which was discovered by Prof. M. Tubiansky in the library of the famous Mañjuśrī Monastery in Mongolia. The xylograph consists of 119 folia on hard-grey Chinese paper, with Tibetan numerals on the left and Chinese numerals on the right side of each recto. On the verso appear numerals in Chinese alone. The Sanskrit text is printed in the original xylograph in Lantsha characters, two lines on each folio, with Tibetan transliteration and translation. The text is in irregular vasantatilaka meter and ends with śārdūlavikrīḍita metre. There are three commentaries on it. It appeared in 1937 as the last volume.

Outside the series, but published by the Academy of Sciences of the USSR in 1927, is the work of Stcherbatsky, *The Concept of Buddhist Nirvāṇa*. It is a standard work on the subject.

It is abundantly clear that the service to scholarship rendered by the Academy of Sciences of the USSR is immense. The series has upheld the highest standards of critical scholarship. The editors and translators have been drawn from various nationalities. Science knows no barriers of nationality. The *Bibliotheca Buddhica* has been long sought after. I personally have been in search of it since the last quarter of a century. My friends gathered here can well understand my joy at having succeeded in getting the complete set. I started negotiations on this behalf as soon as diplomatic relations were established between India and the USSR in 1948.

Bibliotheca Buddhica has the edition of the Mahāvyutpatti (Mvy) which was prepared under the patronage of the Tibetan Emperor Khri.lde.sroṅ.btsan (r.799–815). He ordered Bactrian and

Tibetan preceptors to list Tibetan equivalents of Sanskrit terms. It was completed in 814 CE. It gives epithets of the Buddha and one of them is *Ikṣvāku-kula-nandanaḥ* 'the joy of the Ikṣvāku family'. It is the family of Lord Rāma. It has been cited from some text which has not been identified so far. The Mvy has four series of numbers from the Avataṁsaka (Sakaki no.7697–), Gaṇḍavyūha (7821–), Lalitavistara (7954–), and Abhidharma. They are differences in names and raise questions for the history of Indian mathematics. Do they represent different schools of mathematics in different parts of India? India is the only country which had numbers going upto 200 digits. The Mvy has interesting words pertaining to daily life like *maśaka-kuṭī* (Mironov 1911: 111 no.51) for mosquito-net. Prof. RaghuVira used to read Mironov's edition of the Sanskrit, as Sakaki's edition with Tibetan and Chinese translations was not available. The edition of the Saddharma-puṇḍarīka-sutra (Lotus Sutra) played a special role in the life of Prof. RaghuVira. Japanese monk Fuji Guruji came to reside in the Wardha Ashram of Mahatma Gandhi. He and his disciples used to recite *Namu Myohorengekyō* 'Homage to the Saddharma-puṇḍarīka-sūtra' all the time. It became a part of the daily prayers at Wardha. Mahatma Gandhi wanted to know its meaning. He sent a message to Prof. RaghuVira at Lahore through a celebrated Hindi literateur for the elucidation of this Japanese recitation. Prof. RaghuVira was to go to Wardha after a few weeks and he took along with him the Sanskrit text and English translation of the Sūtra. Mahatma Gandhi was delighted to have both, and remarked that the *Bibliotheca Buddhica* edition of the Sutra reminds him of Leo Tolstoy. As soon as diplomatic relations were established with Moscow, Prof. RaghuVira started negotiations to get a set of the *Bibliotheca Buddhica*. It was an academic request, but the Soviets were opposed to any religion and Buddhism was no exception. Buddhist studies were forbidden, Russian Buddhologists had disappeared, genocide of Buddhist monks in Buryatia, Kalmykia, Tannu Tuva and Mongolia effected, monasteries were razed to the ground, and fires of monastic libraries continued for weeks as millions of manuscripts perished in these conflagrations. The Soviets were silent to the requests of Prof. RaghuVira who was a distinguished and popular member of the historic Constituent Assembly framing the Constitution of an independent sovereign India. The request for the series of Buddhist works was an inocuous beginning of a wishful renaissance of Buddhism. It took eight years for the Soviet Embassy to accept the request. They also presented a set to the Government of India to prempt its *per qua* religious affiliation.

To Prof. RaghuVira the set was wonderful memories of "caravans of our pioneer saints and savants crossing sand-wastes, perilous cliffs and angry oceans to offer new sap of noble thoughts to diverse races, some raw, some primitive, others poised on high pedestals. I hear the echoes of Indian chants that filled till yesterday the airs of Siberian expanses." A thanksgiving ceremony for the gift of the *Bibliotheca Buddhica* was arranged on *19 Mar 1955* at 2 Tilak Marg as a token of our friendship with the USSR. His Excellency Mr. G.I. Ashurov, Chargé d'Affaires made this unique present. The Vice-President of India, Dr. S. Radhakrishnan graciously consented to preside over the function. Prof. RaghuVira explained to him that majority of the texts pertain to his beloved

discipline of philosophy. Being in original Sanskrit they are crucial for re-interpretation. Moreover the series has depiction of Buddhist philosophers from a Tibetan xylograph, namely Āryadeva, Nāgārjuna, Asaṅga, Vasubandhu, Diṅnāga and Dharmakīrti. Dr. Radhakrishnan became keenly interested to see the Sanskrit texts and the Tibetan depiction of the "Six Jewels" of the Buddhist philosophical tradition. Fifty enlargements of the Tibetan album at the thanksgiving became the central attraction for the VicePresident, Members of Parliament, diplomatic corps, press and audience. The ceremony began with the address of the Soviet Chargé d'Affaires. It is reproduced below.

'I am very thankful to you for your kind attention given to the fact of presentation of our Sanskrit, Tibetan and Mongolian publications, of the Academy of Sciences, USSR to the International Academy of Indian Culture. This is an event testifying the ever-growing bonds of goodwill and friendship between our great countries.

"I would request you to accept my hearty gratitude to the organisers of the function for such a token of friendship.

"Being asked to say some words on the occasion I would try to show that the Russian people got interested in studies of Indian culture very long ago.

"Russian translations of Indian literature appeared approximately 200 years ago, although India itself had received consideration in Russian annals much earlier in the period of Kiev Russ, 12–13 centuries. To that period the-then famous "Tale of the Rich Land of India" belongs. Russia knew also a Byzantine version of the charming Sanskrit tales of the Pañcatantra which made their way from India to Russia.

"But first account of India was carried to Russia by the merchant Afanasy Nikitin in his fascinating memoirs, *A Pilgrimage Beyond Three Seas*. Nikitin spent more than three years in India (1469–72) and brought back from his visit a remarkably rich and true fund of knowledge about the country. Nikitin's Memoirs being considered as a document of historical value have been translated into several West European languages.

"The first attempts in Russia at a more systematic study of the literature life and customs of the people of India can be placed in the 18th century. The most important figure in the field at that time was Gerasim Lebedev (1749–1818) who had spent 12 years in India, from 1785 to 1797, mastered Sanskrit and Bengali, compiled one of Europe's first grammars of colloquial Hindi, which appeared in 1801. Lebedev was a musician and theatrical director as well as a linguist. He had founded a theatre in Calcutta for 400 spectators and stimulated the development of a fundamentally new trend in the Indian national theatre. He also did much to acquaint the Russian public with the great culture of the people of India.

"In the 19th century Russian scholars gave their attention to literary works composed in India's classical language—Sanskrit.

"In 1835, the young Sanskritist P.I. Petrov (1812–75) published *The Song of Nala* a translation from the third book of the Mahābhārata. Petrov spoke in high terms of Sanskrit:

"What a wonderful language! I am amazed at its structure, its rich literature, its ease and at the same time its difficulty for the student"—wrote Petrov to his friend, literary critic Belinsky.

"During the second half of the 19th and the early 20th centuries, specimens of classical Indian literature were translated into Russian directly from the originals. Among them was "The Cloud Messenger", a poem of the greatest dramatist and poet of all times" who lived in the 4th or 5th century AD. Another was a collection of Buddhist legends closely related to ancient Indian folklore.

"In 1880 a short scientific treatise on the most important works of Sanskrit literature, appeared in Russia. It was written by I.P. Minayev (1840–90) a profound student of Indian languages, one of the outstanding European experts on Buddhism. He visited this country three times. In the last quarter of the 19th century a Sanskrit dictionary, known as Big St. Petersburg Dictionary by Academician Bohtlingk was published. This monumental work helped to promote further studies of Sanskrit literature.

"Thus by the beginning of the 20th century, the Russian reader was able to get an idea through the medium of his own language of the literary achievements of ancient India. But the work of the Indian writers who were his contemporaries remained a sealed book to him. It was first opened to the Russian reader by the translation of the then already famous works of Rabindranath Tagore. During the years preceding the First World War *One Hundred Poems of Kabir, Gitanjali, The Gardener. King of the Dark Chamber* and many other lyrical and dramatic works of the great Tagore were made available to Russian readers.

"With the establishment of the Soviet State a new reader of working class came to the stage. The growing interest in the modern period of Indian culture found expression first of all in translation shortly after the October Revolution of the prose works of Tagore.

"To meet the growing demands of the people to know more about India, the Soviet Orientologists have been extending their research works in the field of Indian languages. Besides Vedic and Classical Sanskrit and Pali, a number of Neo-Indian languages like Hindi, Bengali, Marathi etc. The study of these languages led to a more direct understanding of the ideas and aspirations of modern India. Academician A.P. Barannikov was a pioneer of this new trend in Indian philosophy in the USSR, emanating basically from a general desire in the Soviet Union to get a deeper insight into the life of the people of India. It is due to the literary and linguistic researches of A.P. Barannikov and the young generation of Soviet Indologists that it has been possible to lay down the pavement for a closer knowledge of Indian culture.

"The founder of Soviet literature Maxim Gorky did much to popularise Indian culture. In the early years, when the very existence of the young Soviet State was threatened by blocade, famine and counter-revolution, Gorky established the world literature publishing house and practically all outstanding Orientologists of the USSR were invited to collaborate in its department of the East. Even in the difficult economic conditions of the Civil War, world literature publishers brought out a number of valuable translations from Indian literature.

"These efforts to acquaint the Soviet readers with Indian literature are being continued. Only after Second World War period 1,500,000 copies of books in total written by Indian authors such as Prem Chand, Mulk Raj Anand, Bhabani Bhattacharyya, Krishan Chander, Harindranath Chattopadhyaya and others were made available for the Soviet reader. In the nearest future eight volumes of the works of Rabindra Nath Tagore translated into Russian directly from Bengali will come out.

"This view is to give you a general idea about a keen interest shown by our people in the culture of the people of such a great country as India.

"As a matter of fact there was no direct contact between the two countries, Soviet Union and India, till Independence. Only after 1947 a new page in the cultural relations of the countries was opened.

"I am confident that direct contact in the shape of exchange of delegations and visitors is a matter of great importance to obtain correct information about the culture of each other. For the last few years a number of delegations and individuals from India have visited the Soviet Union as well as the visitors from the USSR had the opportunity to see this country and to acquaint themselves with the treasure of ancient Indian culture.

"But I believe that the exchange of literary and scientific works is also not of lesser importance. This gathering itself provides enough proof of it. The display of the presented books has favoured an opportunity for the representatives of our great neighbour countries to meet and sit together. I hope this function will help to bring the scientists of India and the USSR closer to each other and help in strengthening the culture and academic relations between our two countries."

Prof. RaghuVira thanked the People and Government of the USSR for the 29 works in 68 fascicules as the intellectual and scientific collaboration of the scholars of the USSR and India particularly in the field of culture and literature, history and art. It would be enhancing the common bonds that are already there between our two peoples. He astounded the VicePresident Dr. Radhakrishnan and H.E. Mr. Ashurov as he expressed his gratitude in Russian. His Russian speech in Devanagari script follows:

औत् स्वयेवो इमेनी, इ औत् इमेनी
मेज़्दूनारौद्नोय् आकादेमीय् इन्दीस्कोय्
कुल्तूरी या पोलागायू, श्तौ प्रिन्याच्य एँतू
ऊनिकाल्नुयू बुद्दिस्त्स्कुयू बिब्लिओतेकू
याब्ल्याएत्स्या इस्क्ल्यूचितेल्नो बोल्शोय्
चेस्त्यू। एचि क्नीग्ये प्रेद्स्ताव्ल्यायुत्
सबोय् पोलुव्यकोवीय् त्रूद्। एती क्नीगीं,
ईज़्दान्नीये वाशीम् नारोदौम् इ
प्रावीत्येल्स्त्वोम्, बीलि वीज़्वानी
ग्ज़ीज़्नी स्त्रास्त्नीम् स्त्रेम्लेनियेम्
ग्ज़्नानीयू। इ एँतो याब्ल्यायेत्स्या
नाइलूच्शीम् ओब्राज़चोम्। नेकोतोरीये
क्नीगी इज़् एतोय् सेरीय् ऑत्क्रीवायूत्
प्येरेद् नामी नोवीय् गोरिज़ोन्ती। मी
वीन्दीय् पीतायेम्स्या पोन्यात् रौल्
मेज़्दूनारॉद्नवो सत्रूद्निचेस्त्वा ना प्रत्याज़े-

नीय् ढूरव् इ बोल्ये तीस्याचेलेतीय् ।
इ त् स्वॅज़ीस् एतिम् एता सेरीया इम्येत्
ओसबो बोल्शोये ज़नाचेनीये । ओना
अत्कीबायेत् दल्या नास् बोल्शोये पोल्ये
देयात्येलनोस्ती, कोतोरोए बीलो अम्राचेनो
त्यौम्नेमी तूचामी इ बीलो लिशेनो पूतेय्,
कोतोरीये बी स्याज़ीबालि इन्दियू सोस्ताल-
नीम् मिरौम् ।

वाशा स्त्राना, सर्, रास्सेयाला त्यौम्नोत्
इ वीद्वीनूला इदेय्, कोतोरीये याबिलीस्
सिम्बोलौम् द्विज़ेनिया ०पेर्यौद् दल्या मूज़्चीन्
इ 'ज़ेन्श्चिन् ना प्रत्याज़ेनीय् वेकौफ़्
चेरेज़ अबशिर्नीये प्रस्त्रान्स्त्वा वेर्शिन् इ
गौर्, चेरेज़् पूस्तीनी इ लेस्नीये देब्री ।

येश्चौ राज़् या वीराज़ायू स्वयौ ज़लानीये
सनूद्निन्चात् इ अबमेनिबातिस्या इस्स्लेदोबानियामि
बोळ्लास्ति इस्तोरीय् लितेरातूरी, रेलिगीय् इ
फ़िलोसोफ़ीय् ।

वाशे प्रेवोस्ख़ोदितेल्स्त्वो, या उवेरेन्, श्तौ
ऽस्ये सन्नान्शीएस्या ज़्येस् राज़्देल्यायूत् मयि
चूऽस्त्वा ब्लागोदार्नोस्ति इ सेर्देच्नवो
प्रिन्येता वाशेमू नारोदू इ प्रावितेल्स्त्वू ॥

От своего имени и от имени Международной Академии индийской культуры я полагаю, что принять эту уникальную буддистскую библиотеку является исключительно большой честью. Эти книги представляют собой полувековый труд. Эти книги, изданные вашим народом и правительством, были вызваны к жизни страстным стремлением к знанию. И это является наилучшим образом. Некоторые книги из этой серии открывают перед нами новые горизонты. Мы в Индии пытаемся понять роль международного сотрудничества на протяжении двух и более тысячелетий. И в связи с этим эта серия имеет особо большое значение. Она открывает для нас большое поле деятельности, которое было омрачено темными тучами и было лишено путей, которые бы связывали Индию с остальным миром.

Ваша страна, сэр, рассеяла темноту и выдвинула идеи, которые явились символом движения вперед для мужчин и женщин на протяжении веков через обширные пространства вершин и гор, через пустыни и лесные дебри.

Еще раз я выражаю свое желание сотрудничать и обмениваться исследованиями в области истории, литературы, религии и философии.

Ваше Превосходительство, я уверен, что все собравшиеся здесь разделяют мои чувства благодарности и сердечного привета Вашему народу и Правительству.

Its English version was distributed to the media:

"I, on behalf of myself and of the International Academy of Indian Culture, deem it a rare privilege to have been the recipient of the unique set of Bibliotheca Buddhica which represents the labours of half a century. This series which has been issued by your people and government has been inspired by the most universal spirit of scholarship. The standard maintained has been the very best. Some books in the series have opened up new vistas.

"To us in India, who are trying to understand the role of International co-operation during the past two thousand years or more, this series is of the utmost significance. It has disclosed to us a field of Indian activity which had been clouded by the dark horizon, and of the cutting off the routes that had joined India to the rest of the world.

"Your country Sir, has lifted up the veil of darkness and brought forward the thoughts that moved the men and women for centuries and centuries over vast expanses of plains and mountains, deserts and forest areas.

"Once again, I express and reciprocate the feelings of collaboration and exchange in the field of research, whether historical, literary, religious or philosophical.

"Your Excellency, I am confident that the persons gathered here join me in this expression of cordial greetings and thankfulness to your people and government."

3. TREASURES OF SANSKRIT, TIBETAN, MONGOLIAN AND CENTRAL ASIAN MANUSCRIPTS IN LENINGRAD

Prof. RaghuVira received the first invitation to visit the Soviet Union in Peking on *17 July 1955*. He and his daughter had left the day before. It followed him to India. It was in respones to a letter which he had written to the Soviet Union in 1948. It had been preceded in March 1955 by a presentation of 29 volumes of the *Bibliotheca Buddhica* literature in Sanskrit, Tibetan, and Mongolian, mainly Buddhist.

Before he left he made a list of persons, places and objects to be seen on the basis of information derived from numerous sources. Among the sources were Russian scholars who had left Russia, some before and others after the Second World War.

In his own words: "My approach to Communism has been that of a non-partisan. I was interested in seeing what existed. I was prone not to disbelieve what I saw in the Soviet Union.

"At the same time having read what appears daily in the Indian press I was naturally not averse to see how far this is true? How far regimentation was practised? How far it affected the thoughts and actions of individuals? How far the State monopoly of production, of culture, of literature, of music and painting had resulted in limiting the diversity and richness of life.

"Another serious problem before me was the facing of Russian winter. I had not specifically chosen winter but as my visit could not be fitted earlier I welcomed it. This would show me how Napolean and Hitler met their dooms. How winter is a handicap to the progress of the Soviet people, although they do not complain much about it, was apparent to me from the first day of my arrival upto the day that I left Leningrad.

"Corporate work in agriculture, marketing, and small industries has fascinated me intellectually for a long time. How far it has succeeded in the Soviet Union was another interest of mine.

"Our villages are torn into pieces by numerous factions within the community and even within families. Litigation is only one of the evil consequences. I was anxious to know how far co-operation in Soviet village economy had helped them to a more harmonious social life.

"Education of village communities, training in village industries, hygiene in handling of milk and milk products. Good wide metalled roads, free of mud during rains and free of dust during dry weather. Living standards aspired to and attained by village folk. Primary needs such as water works and electricity, mobility of people, railway traffic, individuals sponsored by the State.

"Housing in villages and housing in cities. Building of new houses in cities is entirely in the hands of the State. In the country-side the farmer himself is the builder of his house. Only the amount of space his house is to occupy is controlled. He cannot occupy as large an area as he wishes.

"Wooden houses in European Russia, mud houses in Asian Russia gave me a certain amount of relief that if the Soviet system could not eliminate them in forty years it is no disgrace that we have not been able to make a start in this direction even after ten years. It is a matter of priorities. In the USSR heavy industries come first and among heavy industries it is the military industries which occupy the highest attention. In India dams and now heavy industries occupy the first place. Mud houses and muddy streets, so obnxious to the eye, and so unhygienic occupy a very low place in the system of priorities.

"Comparison of prices, particularly the prices of goods of daily life strikes one immensely. The prices are high. So are the salaries. Total lack of foreign goods in the shops whether in Moscow or Leningrad or villages at the extreme end of the Union. Everywhere one finds Russian goods. Anything that is in the shop is Russian. In scientific laboratories one may now and then find an apparatus made in East Germany. In some shops now and then, not always, a Chinese doll may be available.

"How are the people dressed? The brimmed hat is not the rule. The brimless fur cap holds the sway in winter. I, as an Indian, felt attracted by the brimless fur hat. It is strange how the distance between the East and West is symbolised by the brimmed felt hat. The brimless cap removes the distance.

"There is no racial discrimination as practised elsewhere. Of course, outsiders whether black, brown or pink are all lodged in special hotels. I saw four of them in Moscow, two in Leningrad, one in Tashkent. Russians also come and stay in these hotels. Visitors from the West interpret the existence of these hotels as a convenient way of segregating foreigners from Russians. The reasons for the Russians to do so is to provide all necessities and facilities. If foreigners are distributed over a large number of hotels the state government would not be able to look after them equally well.

"Places of recreation. Their circuses are the best. Russians have schools for training young people for professional life as circus stars. Their circus buildings are permanent structures, tastefully decorated. The Russian circus is perhaps superceded by the Mongolian circus. As horsemen, the Mongolians are un-rivalled.

"Second to the circus is the ballet. The ballet in Moscow and Leningrad is as good as in Paris or London. Themes for ballet are the same as in Western Europe. With the exception of some ballets for propagating Communist ideology, there is not much to differentiate in others. Although the Russian State objects to sex appeal as the dominating feature of adult recreation, the ballet may be taken as an exception. The Soviets produce no lurid pictures of crime or intense passions. Themes are social, co-operative, didactic, educative and propaganda in the Leninist sense of the word. But one cannot go to the ballet every evening. So, I decided to see a few movies. Colour movies are in a very initial stage. Pictures are mostly in black and white. The cinema halls are poorly equipped for seating, lighting, and sound. But I liked them because I could see so many facets of Soviet life in such a short time. One can even see as to how the people were trained to become good and useful citizens of the Soviet State.

"The roll of women in industrial labour, in fields, in universities is much higher than in any non-communist country in the world. Almost every woman works. Unless the husband and the wife work it would not be possible to meet the expenses of the family.

"Women in Moscow and Leningrad are conscious of their looks too, not elsewhere. The severity of winter makes them attend more to the keeping off of cold than to the maintenance of the smart creezes of their dresses."

Prof. RaghuVira left Nagpur on *17 Oct 1995* for Bombay on his way to Dusseldorf (*20 Oct*), Amsterdam (*20–22 Oct*) and Stockholm (*23 Oct*). Met Prof. Gonda in Utrecht. One of his students was in the Philippines. He was the only one eminently fit to write a volume on the historical inter-connections between Philippines and India. Here it may be recalled that the Philippine people are really anxious to know their past history, especially their connection with the high culture of India. At the present moment they feel that they have lost their past and that it is most essential to recapture it. An Indian student Biswas was working on Śrauta-Sūtras. He was keen to complete Prof. RaghuVira's edition of the Bhāradvāja-śrautasūtra. In German, sandwich is called *Belegte Brot*. It is a fine word. Our own word *pūrī* signifies that it is filled up with other material.

23 Oct. "In Stockholm the sun set as early as 4.30 pm. The digit of the moon loomed large. In India it is comparatively small."

24 Oct. Helsinki. "Mr. Juho Savio, the Consul General of India came to receive me. Just those days an Indian Haṭha Yogi was staying in the city. He had caught the imagination of the educated public. Helsinki is a small town with a few big buildings. Prof. RaghuVira was advised to purchase warm shoes and clothing as the difference in prices between Helsinki and the Soviet Union was enormous. The winter temperature in Helsinki is as low as at Leningrad or Moscow. Hence warm shoes and clothing purchased in Helsinki are quite comfortable in the Soviet Union. Only when one goes farther north or farther east in Siberia, does the cold increase and heavier clothing becomes necessary. There is an India Society in Helsinki. It treasurer Mr. Salomaa joined me and Juho Savio for lunch on the 24th. I handed over to Mr. Juho Savio the Devanagari plates of *Vedic Mysticism* which was being published in a Finnish version in Helsinki. Mr. Juho Savio was himself translating *Tantric Seeds of Wisdom* into Finnish. In Finnish language an abbreviation is marked by inserting two points in between the two letters that form the abbreviation. The specific example is N:O = No. This word is abbreviated from Latin *numero*. N:O represent the first and the last letter."

"Our plane took off from Helsinki aerodrome in the evening and arrived in Moscow at 9.30 pm. On the way the plane had landed at Leningrad. The night view was bleak and desolate. Snow had not started falling."

24 Oct. Moscow. "Before starting from India I had informed my host, Academy of Sciences in Moscow, that I would be arriving there on the 24th at 9 pm, but when we landed at Moscow, there was no one to receive me. It took half an hour to contact the Academy of Sciences and

another one hour for their representative Mr. Kozkov to reach the aerodrome. Kozkov was full of apology. He explained that they cannot rely upon the information received two or more days earlier. The weather is so uncertain that they must receive the information from the previous aerodrome. In this case from Helsinki. That is the reason why there was no one from the Indian Embassy either.

"I was taken to the Moscow Hotel room no.717. The Russian word for a hotel is *gostinitsa*. My room like many others was equipped with a television set. It is something of which the Russians are very proud. The temperature in the room was indicated by the thermometer to be 14°C. After reaching the hotel, it took one more hour to get the dinner. We finished at 1 o'clock. In the Moscow hotel, it never takes less than an hour on the dining table. Every dish is prepared hot for the guests. A number of dishes are prepared separately for each guest. The metal plate in which special dishes are prepared are brought on the table and guests eat out of these very pans."

25 Oct. "A young lady whose normal profession was teaching English in a middle school, was appointed as my interpreter. At the time no Hindi interpreter was available. The lady spoke English well and behaved like a bourgoise lady of means and distinction. Henceforth she was to look to the daily programme, accompany to the dining table and escort me to my appointments. The Soviet Union has developed a fine system of interpreters. They have interpreters for almost every civilised language of Europe, America and Asia. For India, they have interpreters for Hindi, Marathi and Bengali. The interpreters not only interpret the conversations but also their country to the guests.

"My first visit in Moscow was naturally to the Indian Embassy. Mr. K.P.S. Menon, the Indian Ambassador, had already received instructions from New Delhi to render all possible assistance in my mission. This assistance included diplomatic and financial assistance. Throughout my stay in Moscow, and I stayed there not once but four times, the Indian Embassy gave me the comforts of home, mental as well as physical. Outside news could be had only at the Embassy, so also Indian food. Mrs. Menon was a most obliging host. I took my first stroll along the Gorky street the main thoroughfare of Moscow, to the Leningrad highway, on to the Dinamo Stadium up to the New Apartments Blocks. The streets in Moscow are more spacious than in other cities in the West. New blocks of buildings are coming up in all directions. Along the main roads houses are four storeys high. Moscow is a congested city. The population has more than doubled after the Second World War. Those who returned from active service have settled down in the city. As everywhere else in the world, there is an influx from villages. Every evening in the Soviet Union is a theatre evening. The programme is so arranged that the guests may have the best of Soviet art. The Bolshoy Theatre takes the first place among the places of entertainment. My first opera was in this very theatre. It was named Demon, certainly, not an auspicious beginning. I shall join the general praise of the demon. But the fatigue of the whole day would not allow me to sit there. So, today and almost on every other following day, I got into the habit of sitting only for the first act. The Russian operas and ballets are good but cinemas are usually poor."

Erik Komarov of the Oriental Institute accompanied Prof. RaghuVira. He had written on the consolidation and development of capitalism from Cromwell upto 1917.

26 Oct. Visited the Tretyakov Art Gallery of prominent Russian painters. "Moscow has good art galleries. Ivanov's painting Christ's appearance before people comprises over 600 sketches. It took the artist twenty years to paint. Repin's famous piece 'Ivan the Terrible kills his son' is too cruel for words. This evening we had a 3–D film entitled 'May Night'. It was in a small place and yet in an experimental state. The picture was blurred."

Prof. A.A. Gouber, Director of the **Oriental Institute**, welcomed Prof. RaghuVira. He wanted the *Comprehensive English-Hindi Dictionary* to be sent to the Oriental Institute, Lenin Library, Foreign Dictionaries Publishing House, Eugene Chelyshev, Alexei Barkhudarov in Moscow. In Leningrad it had to be despatched to Saltykov–St. Schedryn Library, Oriental Institute (Manuscripts Section), Prof Kalyanov, Vorobyov-Desyatovsky, Prof. Biskrovny and George Zograff. Prof. RaghuVira met Dr. Salim-uz-Zaman Siddiqui from Pakistan who had come for the centenary celebrations of the Academy of Sciences which will run upto *2 Nov.* Prof. Chelyshev had translated the Hindi poetry of Nirala, Pant, Mahadevi and other poets. Nina Gavrushina was writing on contemporary Hindi writers. She was an ardent devotee of Hindi and had the Hindi name *Sunayanā*. Alexei Barkhudarov was gentle, hardworking and admirer of Prof. RaghuVira's dictionary. "The day was spent at the Institute of Oriental Studies. Prof. A.M. Dyakov speaks Urdu fluently. I was shown a complete list of the titles of my works. Wherefrom they got the list was not disclosed. Looking at my book, *Rāmāyaṇa in China*, Prof. Dyakov asked me as to why it was not in Hindi. More than a dozen persons were present, mostly teachers. Economical, political, and historical studies are carried on here. India occupies an important place. The publications are not many."

27 Oct. "Today start the centenary celebrations of Michurin. They will continue up to *2.11.55.* Dr. Siddiqui has come to participate in these celebrations from Pakistan. The afternoon, again, was spent at the Institute of Oriental Studies. I spoke for over two hours telling them about the activities of the International Academy of Indian Culture.

"There was a large number of students. The greatest interest was shown in the English-Hindi technical dictionary. Everybody persuing Indian studies wanted a copy. Dictionaries occupy an important place in the study of languages.

"In the evening I received several visitors. A young lady named Nina Gavrushina has the Hindi name Sunayanā and she is proud of it. She is writing a thesis on modern Hindi literature. Her love of Hindi is fathomless. Another young person Evgeni Petrowitch Chelyshev is translating into Russian a selection of Nirala, Pant and Mahadevi. Mr. Alexei Barkhudarov has written an essay on word-formation in Hindi. He presented me the grammar Mugdhabodha printed in Russia in the 19th century, as well as a catalogue of Sanskrit manuscripts in Leningrad. Although it is winter ice-cream is consumed freely."

Prof. RaghuVira gave a short account of the plans and activities of the Academy:
Dear Professor Gouber and friends,

"It is a great pleasure for me to be at your Institute and to tell you something about the working of our Institute in Nagpur India.

"We started in 1934. Since then our activities have been in the following directions.

"1. Collecting materials, mostly in the form of manuscripts for reconstructing the history of Indian literary activity from the earliest days.

"2. Critical editions of some of the most important works. In this I may mention the Paippalāda Saṁhitā and other works.

"3. As Indian literature has wide connections outside India, it became necessary to venture abroad and collect literary manuscripts written on paper or palm leaf. Manuscripts of wood-block prints are in numerous languages.

"Starting from Srilanka one goes over to Myanmar, Malaysia, Thailand, Cambodia, Laos, Viet-Nam, and Indonesia. Northwards lie Nepal, Tibet, Central Asia, Mongolia, China, Korea and Japan.

"Some of the materials lie scattered within the domain of your great country, the Soviet Union, from Leningrad to Vladivostok.

"In India we have almost 300,000 manuscripts already collected in different libraries extending from Srinagar in the north up to Trivandrum in the south, and from Baroda in the east to Calcutta in the west. Pakistan and Nepal have rich collections. Hundreds of thousands of manuscripts are still stored in stray houses in numerous villages of India and Nepal. No correct estimate could possibly be made of their numbers but on a very humble estimate their number would be in the neighbourhood of one million. These manuscripts are written in numerous scripts and languages. If I were to restrict myself to Sanskrit, Prakrit and Apabhraṁśa languages, the number of scripts is legion. Of these the most important scripts are Sharada in Kashmir, Nevari in Nepal, Devanagari covering the major portion of Northern India, Bengali in Bengal, Oriya in Orissa, Nandinagari, Telugu and Grantham in the South. Devanagari has several forms. Similarly the old Grantham manuscripts have their own peculiarities. Sometimes one meets with individual handwritings.

"Among the collections of our own institute I may particularly mention three collections:

"1. Gilgit manuscripts. These were found by accident by a farmer boy in 1931 in Gilgit. The discovery was a remarkable one. It has brought to light a part of the lost Tripiṭaka of the Mūlasarvāstivādins. While the original manuscripts are the property of the government we have been able to acquire complete photographic reproductions for our institute. We have started comparing them with the Tibetan translations and editing them critically. These manuscripts go back to the 5th century CE. They are written in two major scripts.

"2. Nepalese collection. In this collection I would mention the Rāmāyaṇa of Vālmīki. It is dated 1076. It is a remarkable manuscript and will prove of the utmost value in settling the northern

version of this popular epic. We have started work on this. One volume of 100 quarto pages has already been published.

"3. Sharada collection. It consists of over 500 manuscripts brought by me from Kashmir during the last twenty years. The oldest texts belong to the Vedic period.

"My recent travels in Indonesia have also yielded rich fruits in the form of lontars on palm leaves. Some of these contain bilingual texts. I may mention three of them.

1. Sārasamuccaya. It is a book on didactics. It contains 517 stanzas from the Sanskrit Mahābhārata. These quotations are an independent source for comparison with the Mahābhārata text as preserved in Indian manuscripts. They raise numerous problems.

2. Bṛhaspatitattva. It is a Śaiva text. It contains Sanskrit quotations from an unknown source.

3. Ślokāntara. Like the previous two it also starts with Sanskrit quotations and follows them up by explanations and amplifications in Kavi. The source of Sanskrit quotations is not always clear.

"Besides we have a host of smaller texts from Indonesia dealing with ritual and worship with Mantras in corrupt Sanskrit. The originals must have been in correct Sanskrit.

"In this connection I may mention another important Collection of Mantras which I have recently brought from China. They are in four scripts: Chinese, Manchu, Mongolian, and Tibetan. Their number extends to thousands. They cover over 10,000 pages.

"The bare outline sketched above represents a great complex in which Indians and other Asian people participated for the last two thousand years. It is the plan of our Institute to study this complex in a critical, objective and historical way following the recognized canons of scientific investigation. In this work we need international cooperation. I am glad to communicate to you that year after year we are getting more and more of international collaborators.

"The collected studies will be known as Śatapiṭaka. Tripiṭaka of Buddhism is well known. The new collection will be known as Śatapiṭaka, that is, a hundred baskets of Indian and allied Asian literatures. In Śatapiṭaka our energy will be devoted to the editing of the literary works so that they become the foundations for future general and specific studies.

"For the last five years we have been carrying on experiments as to the best way and form in which these diverse literatures may be edited and published. It will still take some time before we come to conclusions and start the Śatapiṭaka. I shall be thankful for any assistance that your scholars and institutes will be able to afford to us in this international activity."

28 Oct. "**Museum of Oriental Culture**, Moscow is a small but interesting museum. The Indian, Chinese and Korean departments are of special interest. Some objects in the Chinese section were: three goats painted in the 18th century without a brush. They are said to have been made by human nails and tongues. A bell made of the usual bell-metal but with a good admixture of silver which gives it a better ringing quality. A medicine cup made from the *hearts* of rhinoceroses. Poison has been detected in this cup. It is said that the cup becomes white by the touch of poison. Phoenix is surrounded by a million other birds to worship it. The God of Learning

made out of twisted roots of a mountain birch stands upon an octopus in the ocean. Twentyfive bars of ivory, one within another.

"In the Japanese section, a little figure of Fugen (Samantabhadra) Bodhisattva from the 12th century. It is a lovely piece.

"In the Indian section, several Mughal paintings are exhibited. They were purchased in the town of Nizahni Novogorod now named Gorky. There was a constant flow of trade between India and Russia till the beginning of the First World War in 1914. The Russian aristocracy would purchase the painting but not the manuscripts whence they were taken. Some of the paintings in the Museum are from the Babarnama. A painting of 1531 CE bears the signatures of the artist Bal Chand. The Museum is eager to enlarge the Indian section.

"A big exhibition of Indian handicrafts had been arranged on the banks of the Moscow river in the Central Gorky Park of Culture and Races. It contained 22,000 articles, and was very popular. Such exhibitions help in promoting better appreciation of India.

"Madame N. Gusseva of the Institute of Ethnography of the Academy of Sciences came to see me about the cultures of Indian tribes. This evening we again attended the Bolshoi theatre where Romeo and Julliet were shown in the form of a ballet. Leading parts were played by famous artists Strutchkova and Gofman.

29 Oct. "Paid a visit to the **Lenin Library**, the biggest in Europe. There are 18 million books and five thousand daily readers. There are fourteen reading rooms with a capactiy to seat 1800 persons. Library staff numbers 1800. The library receives three copies of every Soviet publication. 15 countries exchange books with this library. There is a special room for reading microfilms, with fourteen seats. There is a separate microfilming department. There are two reading rooms for children: one for the age group 8–10 and the other for 10–17 years. Out of the 18 millions, 6 millions are foreign books. The annual budget of the library is 25 million roubles. There are 18 floors for the stocking of the book shelves. The books are arranged according to their size and not according to subjects. There are special elevators for books and tickets. There is an electric train, 400 metres long, for carrying books from one part to the other. There are two catalogues: one alphabetic and the other thematic.

"A **formal reception** was held by the General Secretary of the Academy of Sciences, Mr. Toptchiev. Among the important persons present was Mr. Skobeltsin, Chairman of the Russian Peace Committee. Mr. Korneyev chief of the International Department of the Academy of Sciences acted as interpreter. Mr. Skobeltsin is well-known to the newspaper reading public, in his capacity as distributor of peace medals.

30 Oct. "The Moscow *underground railway* is the most gorgeous in Europe. I paid a special visit. The trains are as comfortable as those in London but the stations are more spacious and provided with artistic sculptures which give them a characteristic look.

Exhibition of Agriculture is a prominent feature of Moscow. There are 16 pavilions, each built mechanically, and reserved for each major Soviet. The agricultural products are exhibited with

good taste. The selection leaves nothing to be desired for. There is a separate pavilion for agricultural machinery.

31 Oct. "It is only today that I can make myself free to write letters to Pt. Jawahar Lal Nehru and to my son and daughter. I started numbering my letters so that if any letters are lost, it would be known. Out of a total of 24 letters that I despatched from the Soviet Union to members of my family, 21 arrived and three were lost on the way.

"In the afternoon, I visited the tallest building of the Soviet Union, namely the *University*, comprising of 32 storeys. The lift ascends at a speed of 10 feet per second.

"This afternoon we spent at the **Gypsy Theatre**. It is a small building. It can not accommodate more than a thousand visitors. Gypsy art has a special relation to India, even in in its present degenerate condition. The actors are all gypsies. The musical conductor is Russian. Songs are gypsy but the dialogues are in Russian. This makes an excellent linguistic combination. The gypsy songs give an idea of the language, of its melody, while the Russian dialogues command the interest of the audience and entertain them with spicy material. The story related to the 19th century, when Russian aristocracy used to pay regular visits to gypsy camps outside the cities. The main profession of the gypsies was trade in horses. Their women showed signs of Indian physique and ornamentation. They had necklaces of coins and wore *ghagra*-like skirts. Their dances also had an Indian atmosphere. Wine was offered to guests by the women in the manner of *arti*. The hair of gypsy men and women are generally black. I tried to get gypsy films, gypsy books and gramophone records, but there was no success.

Prof. RaghuVira was anguished that Indian visitors to the USSR "were speaking of their motherland as if she was in rags, and her people suffering daily tragedies. It was a new version of Miss Mayo's Mother India, with a different aim. The drain inspector reports put the panorama of rags and misery as the view, the overall view of India. One whispers and conspires, the other brings information and material: a hand-in-glove cooperation of the silent and overt. General Sokhi Abbas and Raj Kapoor play the game. Men fête them, women adore them, artists hail them as the great portrayers of India's real life, illustrating marvellously the depravity and rottenness of a non-Marxist order. Soviet children sing in commisseration: मैं अवारा हूं, अवारा हूं. An increasing stream of misguided sons of the motherland visit the Soviet Union to feed them on pleasant myths of semi capitalistic oppression. My work, on the other hand, is to garner treasures right from the northern outline of Kashmir to the westernmost coast of the Caspian Sea, crossing the limits of Asia and penetrating the European terrain where lie monuments of Indian handiwork and inspiration—a wondrous panorama of the adventures of a virile people, our very own people. Baku, Surakhan, and Astrakhan had Indian colonies of merchants and scholars till the beginning of the 20th century."

1 Nov. Left Moscow at 12.30 midday. Reached **Leningrad** at 3 pm. Arrival was greeted by the first snowfall of the winter. Attended Swan Lake, the best Russian ballet by Tchaikovsky, in the evening.

2 Nov. "Visited the **Oriental Research Institute**. Prof. Kalyanov was busy translating three Sanskrit books into Russian: Kauṭalya, Śukasaptati, and Sabhāparva of Mahābhārata. He said in Sanskrit संस्कृतं विना भारतम् अभारतमिव "India is not India without Sanskrit".

"In the afternoon visited the Oriental Section of the **University Library**. It has a complete set of a handwritten Mongolian Kanjur. Attended the Leningrad Circus in the evening. It was a brilliant show."

3 Nov. "The Asiatic Museum collection, now preserved in the Oriental Institute, has three sets of Tibetan Kanjur and Tanjur—namely the Beijing, Derge and Narthang editions. Besides, there are two main collections—one of Baradiyn from Amdo and the other of Tsybikov from Lhasa. There were ten *partho* or lists of monastic printeries.

"Although snow is falling it is quite pleasant to go out and have a general look at the city. My guide Mr. Zograph who speaks Urdu took me to the Buddhist temple on whose top one can still see the Dharma-cakra with a deer on each side. The temple is occupied by the Radio. The wide streets of Leningrad used to be canals. Now they have been filled up and turned into roads. Leningrad is a city of bridges. There are no less than five branches of the Neva river. The Baltic Sea is close by. When the wind blows strongly, the water of the sea is forced on to the Neva. Once in 15 or 20 years the wind blows for six to ten hours and that results in the flooding of the city by the combined waters of the Neva and the sea. Soviet scientists have found no way of averting such a calamity.

"The Mongolian Kanjur in the University Library comprises 113 volumes written by hand. The writing is clear but not beautiful. The letters are small, each page has about 54 lines. The Chief Librarian Abramov Alexander has studied Sanskrit and Hindi. Among other books he showed me a beautiful edition of Mahābhāṣya published in Banaras in 1855. He showed a Tamil grammar written in Russian. He is anxious to have the publications of our Academy. V.E. Borschevski, heading the Mss. department of the Oriental Institute, was a scholar of Persian and had worked with the Indian army in Basra.

"Morning was spent in the **Museum of Ethnography** and the **Museum of History of Religion and Atheism**. The two museums contain a small but good collection of Mongolian Buddhist paintings. I may specially mention a set of paintings of the Eightyfour Siddhas executed in Mongolia. It has a rich collection of Chinese iconographic sheets collected by Lavrov in 1910–12. The Museum made colour photographs of the Eightyfour Siddhas for me.

"In the afternoon, I paid another visit to the Oriental Research Institute. Met the Mongolist Sanjeyev, Michailov who was working on modern Mongolian literature, and Madame Shastchina who specialised in Mongolian history. Mr. Desyatovsky showed me Central Asian collections of Sanskrit and Saka fragments.

Prof. RaghuVira selected 535 mss. and xylographs to be microfilmed at the Oriental Institute

1.	Historical texts in Mongolian, Buryat and Oirat. They concern history, law and administration. Most of them have references to Buddhism. Their catalogue is being published by Prof. Pučkovsky.	200
2.	Medical books	24
3.	Grammar	8
4.	Dictionaries of 2, 3, 4 languages	32
5.	Biographies of Dalai Lamas and other incarnations	28
6.	Non-canonical texts	21
7.	Peking prints described by Heissig	10
8.	Ethics (prohibition of liquors, smoking, snuff, ideal family life, no cow-killing, not to dress luxuriously)	68
9.	Buddhist stotras (they are original Mongol works and not translated from Tibetan. They are handwritten and not xylographed. The Buddhists wrote these small stotras in accord with local perceptions and distributed them across villages to spread Dharma)	53
10.	Subhāṣita-ratna-nidhi with commentary	13
11.	Dhāraṇīs (canonical)	19
12.	Guruyoga	9
13.	Pilgrimage	3
14.	The Sandwood Image of Beijing	1
15.	Texts on Sukhāvatī, Jambhala	14
16.	Spread of Buddhism in Mongolia and Buryatia	32
		535

He identified seven items to be microfilmed at the Oriental Department of the University of Leningrad:

1. Thirteen volumes of the Vinaya of the handwritten Mongolian Kanjur in 113 volumes, each volume with about two hundred folios.
2. Koke Debther 'Blue Annals' an important historical work in 78 folios (C10)
3. Altan Tobči, different from the other known texts. Several works bear this title. This version has been cited by Mergen Gegen.
4. Erdeni-yin Erike (C37)
5. Catalogue of Tibetan mss.
6. Catalogue of Mongolian mss.
7. Mahāvyutpatti with Sanskrit in Lantsha and Tibetan scripts, along with Tibetan, Chinese and Mongolian translations (Xyl. Q185). It came to Russia in 1865. It was damaged in the flooding of the Neva River in 1942.

The Kazan collection was brought to Leningrad a hundred years ago. So also the collection of the Aginsky monastery. The Kalmyk monasteries were destroyed thoroughly.

M.K. Kudrievtshev, Chief of the Indian Section of the Museum of Ethnography, Leningrad showed Prof. RaghuVira the Tibetan and Mongolian xylographs and thaṅkas. There were over three hundred thaṅkas. Cosquin, *Les Mongols et leur prétendu rôle dans la transmission de contes indiens vers l'occident Européen* (1913) caught his attention.

Prof. RaghuVira saw a Thai album of the Rāmāyaṇa, with drawings made on thick black paper: Sidā (Sītā), Samanakhā (Śūrpaṇakhā), Lak (Lakṣmaṇa), Marīta (Mārīca), Thosakan (Daśakaṇṭha Rāvaṇa), etc. Bulganin was to present two mss. of the Saddharma-puṇḍarīka to Pt. Jawaharlal Nehru during his state visit to India. One was written in Nepal and came to Russia from China. The other was the well-known Kashgar (Khotanese) ms., 6×22 inches, with seven lines per page, about 200 folios. There was the 8th century ms. of the Kāśyapa-parivarta, one folio of its shorter version, fragments on palmleaf and birchbark in Gupta script, a dhāraṇī for long life, and a fragment which Prof. RaghuVira read *Sunāgasya karmaṁ kuru svāhā*. Saw an inscribed piece of Chinese paper plastered with clay, which had writing on it. This explains an inkpot found in Mohenjodaro. The people must have plastered clay on cloth and written over it. Even to this day, Indian children are taught to write on a small wooden plate plastered with a special clay from Multan (मुलतानी मिट्टी).

4 Nov. Visited the Winter Palace and the **Hermitage Museum**, with its rich collection of European paintings from the 14th century onwards. Saw Greek archaeological objects and statues from 900 to 600 BC. Excavations in Crimea have yielded objects from the graves of the royalty of 600–400 BC. Golden objects from Maikop beginning in the second millennium BC. Peter I's collection of Siberian objects dating to 400–200 BC, and the Kozlov Collection of Central Asian objects described by Trever Kamilla in 1923–24. Madame Krechetova and Dyakonova were writing on the objects found in Tun-huang like the murals brought by Oldenburg from Tun-huang. Saw the Khara Khoto collection; Tangut xylographs, Two-headed Buddha, murals from Turfan and neighbourhood, like one of a man with a rosary and an Uigur inscription. Book on the Petrovsky collection from Khotan was being written.

Went to the **Public Library** established in 1814. It had twelve books and manuscripts. Saw the Kārttika-māhātmya written in Astrakhan on Russian paper: लिषतं आस्त्राषानमध्ये. Till 1850 Astrakhan was the centre of trade between India and Russia. It had a colony of ascetics, sculptors and traders. Prof. RaghuVira selected the following mss. for microfilming: a page of the Astrakhan ms., a genealogy of the brāhmaṇas of Nepāla-maṇḍala, three Dhāraṇī-collections, metrical version of the Avalokiteśvara-guṇa-Kāraṇḍa-vyūha, Tīrtha-māhātmya, Vasudhārā-dhāraṇī, Sarva-tathāgatoṣṇīṣa-sitātapatrā-dhāraṇī. Desyatovsky said that the fragment of a dhāraṇi mentions *Ṛgveda*, Dhṛtarāṣṭra, Yama, Varuṇa and Buddha. Fragments of an *unidentified Kāmasūtra* have also been found in Central Asia.

5 Nov. Selected mss. of the Oriental Research Institute to be microfilmed. Saw the Peking, Derge Narthang, and some volumes of the Chone editions of the Tibetan Kanjur and Tanjur. Peter the Great had two lions installed on the banks of the Neva River from the city of Girin in Manchuria.

Left Leningrad at midnight 12.00 am by train and reached Moscow on *6 Nov* at 9.30 in the morning.

7 Nov. Saw the 38th Revolution Day in the Red Square.

9 Nov. Met Mr. Nesmayanov, President of the Academy of Sciences and Mr. Korneyev head of the foreign department of the Academy.

11 Nov. Reached Leningrad to see the Central Asian mss. at the Oriental Research Institute.

SJ $\frac{P}{1}$ Śaka dhāraṇī (published)

SJ $\frac{P}{2}$ Kāśyapa-parivarta (published by Stael Holstein)

SJ $\frac{P}{3}$ Two folios of Kāśyapa-parivarta in glass

SJ $\frac{P}{4}$ Prajñāpāramitā: Lehmann published only the Śaka text, about half-a-dozen in glass.

SJ $\frac{P}{5–6}$ Saddharma-puṇḍarīka, 150 folios

SJ $\frac{P}{7}$ Saddharma-puṇḍarīka

SJ $\frac{P}{8}$ Saddharma-puṇḍarīka, 3 folios

SJ $\frac{P}{9}$ Saddharma-puṇḍarīka, 20 folios

SJ $\frac{P}{10}$ Saddharma-puṇḍarīka, 37 folios

SJ $\frac{P}{11}$ Saddharma-puṇḍarīka, 17 folios

SJ $\frac{P}{12}$ Saddharma-puṇḍarīka, 1 folio

SJ $\frac{P}{13}$ Saddharma-puṇḍarīka, fragment of one folio

SJ $\frac{P}{14}$ Sanskrit alphabet, 1 folio, in press.

SJ $\frac{P}{15}$ Plates, published

SJ $\frac{P}{16}$ Fragments of birchbark ms.

SJ $\frac{P}{17}$ Fragments in four glass-cases. Includes fragments of the *Kāmasūtra*.

SJ $\frac{P}{18}$ Fragment of one folio

SJ $\frac{P}{19}$ Fragments of three folios

SJ $\frac{P}{20}$ Fragments of eight folios

SJ $\frac{P}{21}$ Fragments of seven folios

SJ $\frac{P}{22}$ Fragment of one folio

SJ $\frac{P}{23}$ Two folios in glass case

SJ $\frac{P}{24}$ Three folios

SJ $\frac{P}{25}$ Four folios

SJ $\frac{P}{26–33}$ published

SJ $\frac{P}{34}$ Three folios of a Sanskrit lexicon, being published by Desyatovsky

Four folios were published by Hoernle

SJ $\frac{P}{35–39}$ Published

SJ $\frac{P}{40}$ Two glass-cased folios

SJ $\frac{P}{41–43}$ Fragments of a Dhāraṇi 28 + 6 = 34 folios in glass

SJ $\frac{P}{44}$ Three folios in glass

SJ $\frac{P}{45–52}$ Śaka fragments, being published.

Fabricated mss. plenty

12 Nov. Saw thaṅkas and sculptures in the Ethnographic Museum. Met Natalia Tolstaya who taught Panjabi at the University and spoke fluent Hindi. Her husband is a composer.

Public Library has rare mss.: 8th century Bible from Ireland and France, the first encyclopaedia in Latin from England dated to the 12th century, original letters of Richeliu, Voltaire and others. Its rare book room has those printed in the first fifty years by Gutenberg, the private library of Voltaire, first printed Russian books from 1554 onwards. The Library was opened in 1814 and Olerim was its first librarian. Brāhmaṇas lived in his residence and he gave a Bhagavad-Gītā to the Library. He passed away in 1832. Selected nine manuscripts in the Public Library for microfilming: Kārtika-māhātmya (complete), Nepāla-maṇḍala-vaṁśāvalī, three Dhāraṇī collections. Avalokiteśvara-guṇa-Kāraṇḍa-vyūha (metrical), Tīrtha-māhātmya, Vasudhārā-dhāraṇī, Sarvatathāgat-oṣṇīṣa-sitātapatrā-dhāraṇī.

Spent the afternoon at the University Library and selected first 13 volumes containing the Vinaya from the handwritten Mongolian Kanjur in 113 vols., C10, C23, C37 and the catalogue of Tibetan and Mongolian books and xylographs.

14 Nov. There are 61 boxes of Tanggut xylographs and one full cupboard at the Oriental Research Institute. 440 texts have been catalogued, others are being restored. No 214 is the Chinese-Tanggut lexicon. There are several duplicate copies. Except texts translated from Chinese, 305 texts will be microfilmed.

15–26 Nov. Saw the **Tsybikov and Baradiyn Collections** of Tibetan at the Oriental Institute. They have been catalogued. There are thirty almirahs and two stands full of xylographs and all of them have editions of the Kanjur and Tanjur on top. The printing woodblocks of the Triglotte are preserved here. There are sutras xylographed on thin paper for being placed in stupas. These are full of errors, unreadable and careless prints meant for the ritual of sanctifying the stupas with sacred sutras. Poppe's expedition to Mongolia in 1926 brought estampages of inscriptions, popular

ritual and prayer manuals. Prof. RaghuVira saw an un-inked Tibetan inscription in relief, treatise on the treatment of horses, ophthalmology (5 folios but incomplete), hundreds of dhāraṇīs each with an illustration, several small ritual texts on the worship of Bhaiṣajyaguru, how to earn merit (*puṇya*), worship of Buddhaghoṣa, etc.

University of Leningrad had thirty students in the Indian department, learning Hindi, Bengali (8 students) and Marathi. All have to learn Sanskrit as the foundation for four years. Sanskrit studies are:

First year, four hours a week, Sanskrit grammar of Bühler
Second year, four hours a week, Nalopākhyāna and Hitopadeśa
Third year, two hours a week, Abhijñāna-śākuntala
Fourth year, two hours a week, Meghadūta
Fifth year, optional, portions of the Arthaśāstra

Students of Bengali study Hindi for $2\frac{1}{2}$ years. Students of Hindi study either Marathi or Bengali for $2\frac{1}{2}$ years.

19 Nov. Saw many small booklets in Tibetan and Mongolian meant for worship by ordinary people. The almanacs were handwritten and not woodprinted.

20 Nov. Visited the Sestrorezk village established by Peter the Great I near the seashore and surrounded by fir trees.

21 Nov. The temperature was –11°C. The Bandido Hambo Lama had written on several xylographs: This book has nothing against the [socialist] ideology. The Buryats call Russia 'the Yellow Land', China 'the Black Land', and India 'the White Land' in Tibetan. The fragments from the rubbish-dumps of Tun-huang were being cleaned up in four stages: opening, cleaning the dust, vineering with chimol (gelatin spirit glycerine formalin) in –5°C, and finally keeping them under pressure. The vineering varied according to the ink and colour of the letters. It penetrates into the paper and prolongs its life. The gelatin evaporates in water or in wet soil. A paper fragment has to be placed in thin Japanese silken paper on both sides so that sunshine does not harm it. The mss. have to be kept in a dark room or in boxes, in 45–65° degrees moisture, in 14–28°C temperature. Dust harms fragments and has to be avoided at all cost. The sticking pages of books can be separated in spirit, or ether, or chloroform according to the material. A stuck up ms could be opened by applying moisture with exicator. The nine bags of Tun-huang fragments brought by Oldenberg were being studied by N.A. Petrov after they had been restored in two years. Prof. Pankratov was engaged in research on restoration techniques.

22 Nov. The Tibetan collection was opened up for the first time since its acquisition. A xylograph with the musical notation of the Kālacakra hymn was a piece of art. The xylographs lay as they had been dumped on arrival, when who knows? It was a painful sight to see some very artistic mss. lying haywire. There were a number of printing lists of monasteries, the contents of sumbums, several sumbums, small tracts on karma, puṇya and prayers.

23 Nov. Tibetan xylographs were packed up on 59 shelves $2\frac{1}{2} \times 4 \times 1\frac{1}{2}$ feet. They were just thrust in.

24 Nov. Neva River flows down from the Ladoga Lake. Small and large pieces of ice were floating down the river. The Russians say:

God created men in furnaces.

At first they became highly baked and blacks emerged.

At the second go they were half baked and whites were created.

The third time they were baked properly and became Indians.

25 Nov. Prof. RaghuVira noted down the names of authors whose **gsuṅ.ḥbum's** were in the Oriental Institute, Leningrad

1 Ratnadhvaja
2 Ṅag.dbaṅ.chos.ldan
3 Dkon.mchog.rgyal.mtshan
4 Chos.mdzad.bla.ma
5 Rje.rin.po.che
6 Ḥa.kya.yoṅs.ḥdzin
7 Sku.bar.ba
8 Kun.mkhyen Ḥjam.dbyaṅs.bśad.pa
9 Skal.bzaṅ.rgya.mtsho
10 Tāranātha
11 Kun.mkhyen.bla.ma
12 Dpal.maṅ
13 Kun.mkhyen.sku.goṅ.ma
14 Phal.chen
15 Mkhas.grub
16 Rje.bla.ma
17 Ḥjam.gon
18 Rnam.gsal.rin.pa
19 Śes.rab.rgya.mtsho
20 Ḥa.khu.rin.po.che
21 Rgyal.mtshan.seṅge
22 Rgyal.tshab
23 Dharmabhadra
24 Sde.ba.chib
25 Paṇ.chen.dpal.ldan.ye.śes
26 Sku.goṅ.ma
27 Rgyal.dbaṅ.lṅa.pa
28 Lcaṅ.skya.Rol.paḥi.rdo.rje
29 Ṅag.dbaṅ.blo.bzaṅ
30 Ḥoṅs.ḥdzin
31 Rje.ḥjam.dbyaṅs.ḥphrin
32 Ḥjam.bśad sku.goṅ.ma
33 Ḥjam.dbyaṅs.bśad.pa
34 Dhvajasiṁha
35 Prajñāsāgara
36 Guṅ.thaṅ
37 Blo.bzaṅ.rgya.mtsho
38 Khri.chen Blo.bzaṅ.bstan.pa
39 Paṇ.chen.chos.kyi.grags.pa
40 Byams.pa.rab.rgyas
41 Kloṅ.rdol.rin.po.che
42 Śāsanadhvaja
43 Mkhan.chen.rdo.rje
44 Za.hor.dge.bśes
45 Ye.śes.rgyal.mtshan
46 Bstan.paḥi.sgron.me
47 Blo.gros.mtshan.ma
48 Antadhvaja
49 Dpal.ldan.bla.ma
50 Dkon.brtseg.pa
51 Bstan.dur
52 Bśad.sgrub.miṅ.can
53 Rgyal.mkhan.po
54 Dge.ḥdun.grub.pa
55 Tshul.khrims.rgya.mtsho
56 Blo.bzaṅ.phrin
57 Pha.skabs.brgyad.kha

26 Nov. Saw the published works of Russian scholars on Indology, Buddhist Studies, and Sinology: like Stcherbatsky, Minayev, Obermiller, Vasilyev, Radlov, Barannikov. The temperature is –16°C and undraped statues seem to be suffering.

27 Nov. Saw the Pabyeda Collective Farm. It had 120 cows and they had names like Gora, Marta, Vena, Mira. One girl looks after 13 cows, bathes, feeds and milks them thrice a day. The cows drink water themselves by pressing the button. Moving buckets bring fodder to feed the cows as well as to collect the dung. The ground is kept dry by spreading sawdust. Calfs are kept with the mother cow for fifteen days and then they are shifted to separate spaces. The milk also goes to Leningrad.

28 Nov. The nine bags of the Tun-huang fragments which have been restored perfectly range between the 7th and 11th centuries. Saw only four rolls. Met Olga Ivanovna Smirnova who was working on Sogdian fragments. H.N. Bogolubov was busy on the Yagnobi dialect of Sogdian. It is the only living expression of Sogdian which was spoken once across the whole of Central Asia. Saw the fund of early printed books of the Academy of Sciences which will remain untouched for decades. It is called *bronirovannie fond* "iron-clad fund".

30 Nov. Prof. RaghuVira spoke at the **Hermitage**. His notes are cited hereafter "You are the guardians of the traces of a fast receding past, capturing its beauty and glory, continuing its message, and pointing out its failures and deficiencies. To you I speak of a long trail, across varied terrains, first of India, a land of thousands of archaeological sites, awaiting excavation, to tell a story that is only half known from literary records. A good few museums with sculptures, inscriptions, miniatures, bronzes, unique in the concepts that they symbolise. The impenetrable dark veil of epochs, to pierce it and to have a few peeps.

"We go beyond India. Cross the oceans in barges plied with frail human hands of dark complexion, into Borobudur with five kilometres of sculptured friezes, into Prambanan, into dozens of chandi bantars, into Guha Gajah, the guhā the cave the grotto the beloved seclusion of the Indian meditation men and their disciples through centuries in the rest of Asia, South East. Far East and High Asia. The Guha, its entre at Ajanta, man made with hammer and chisel, decorated with symbols of paramount truths.

"Ajanta to Tun-huang to Yun-kang to Lung-men: each grander than the other. Tun-huang a creation of myriad men, of diverse races, ranging from 344 AD to 1936. Our expeditions have been royal preparations against howling winds, enveloping sands, mirages for miles, unkind and inhospitable Gobi desert, snow-capped hills accompanying us for hours, wolf well and finally the grace of the Reclining Buddha. Buildings, water works, power station, road and restoration of rocks by the Tun-huang Institute. Preservation of caves had to be done by preventing sand and cleaning it, by installation of locked doors, stairways and gangways. Supporting the leaning statues and discovering new caves, reproduction of the murals in the Chinese and Tibetan caves, the study of mss., conservation of the natural surrounds have kept scholars busy for half a century. At sunset, the hills near Tun-huang are Suvarṇa-prabhāsa or the Sutra of Golden Light.

"Yun-kang caves with horizontal layers, large caves with high ceilings, square pillars in the centre of caves decorated with Suvarṇaprabhāsa and Avataṁsaka sūtras, grinding howling blinding thick sand storms eroding statues, colossal statue of the Buddha, dwarfs supporting mighty figures of Lokapālas with every muscle strained, Śiva with his trident, along a rivulet–all a mine of the mind.

"The thousand grottos of Lung-men of hard black marble, with lotus ceilings, boat haloes, calligraphic inscriptions, dates and dates everywhere, medical prescriptions, the finest sculptures are a coral mine. A blow on the chest of the statue and the head falls off into the hands of marauders: these heads are now in the museums of the West. Chinese love of art is more than outbalanced by men of crude greed who trade in it.

"Forest of Inscriptions, the longest multilingual inscription at Patali, dhāraṇī inscription at Loyang, lotus lakes and White Lotus Societies at Hanchow are national treasures. Ling-yin-ssu monastery flown from India has two monkies in ascetic practice, network of grottos, serenity and silence and a river flowing in between. Canton with Amoghavajra on a tiger. The rock lends its immortality to the figures. The figures make the rock the bearer of a message and mission.

"Visited the archives of Leningrad where everything has been brought from all parts of the Soviet Union and stored. These archives have not been studied or even catalogued. Dust has been accumulating on them for the last forty years. Excavations in different parts of the Soviet Union, mostly in Central Asia and Mongolia. I have spent full 25 days working in the archives with Soviet scholars and have selected all regarding the history and contents of the flow of Indian literature and science, art and philosophy to the different regions now incorporated into the Soviet Union. Out of the archives and libraries, I selected over one thousand works for being photographed. The Government Photographic Laboratory has been busy since November last. The number of photographs would exceed one hundred thousand. Similarly, archaeological objects of Indian origin or inspiration have been photographed in colour".

1 Dec. Reached Moscow in the morning.

3 Dec. "Left for **Tashkent** at 8.20 pm. Reached Tashkent at 10.00 pm (local time 1.00 am). Four persons came to receive me. The Museum has been set up by Soviet archeologists. The army of the Czar entered Tashkent in 1865. The keys of the city were handed over to the Russian army. They are now in the museum. Every year three to four excavations are conducted.

4 Dec. Visited the Museum. Uzbekistan has six districts Bukhara, Samarkand, Tashkent, Kharazm and Fergana, each with a theatre. Zarifov Hady Jelivevich of the Institute of Languages and Literature was collecting stories. He wanted to get Indian stories of the Pañcatantra, Kathāsaritsāgara and others.

5 Dec. Tashkent had twenty big mosques and a Muslim population of five lakh. They hear the Quran from Delhi and also the speeches of Maulana Azad. Small children learn Indian songs from the radio. The Muslim Library has a Quran of the 16th century, calligraphed in Bukhara,

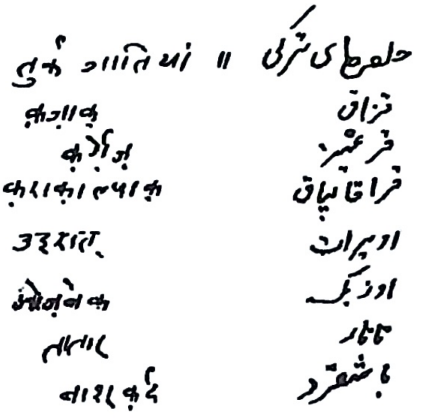
with the wood Allah written in golden letters all through. There are many mothers with six or seven children. Till 1917 Tashkent had large number of Indian traders.

6 Dec. Visited the Oriental Institute. Saw a ms. of the Hadis dated 955 CE, a Shahnama of the 16th century. Had books in Persian published in India. Had 15,000 volumes of mss. containing 80,000 works. Uzbekistan has only two universities: (i) Tashkent established in 1922 by the orders of Lenin and (ii) Samarkand. Left for Samarkand by train at 5.00 pm.

7 Dec. **Samarkand** is the main market of dried fruits. Stayed in a large mansion, surrounded by gardens of fruits and vegetables. The sky was clear and the sun shone bright like India. Had to put off the thick sweater. Samarkand is a 3000 year old city, whose name ends in *kand*. Tashkent, Chimkent, Psakent, Yarkent, Khojakent, Pharkent and Panjikent end in °kent. Bu*kh*ara had an Indian colony of tea vendors till 1917: *mohala hindi*. They worshipped Fire as in Baku. Chinggis Khan destroyed Samarkand in 1220. The observatory of Ulugbeg was discovered in 1908 by Vyatkin. There is a monument to the Russians who took Samarkand in 1868. The architecture of India cannot be understood without that of Samarkand. The first 7th century copy of the Quran Asmana in Kufic script was taken to Tashkent from Samarkand.

8 Dec. The Museum has clay images of Mitra and Anahita of the first century, silver and copper coins of Kaniṣka, the earliest Sogdian inscription of 100 BC on pottery, **Buddhist images** of 100 BC **from Airtam**. No Buddhist objects were found in Khorezm. The name of the city in Greek works is Marakanda (329 BC). It is Samarakanda in Chinese in the 5th century. Prof. Urii Nikolaevich was teaching history in the Uzbek State University and was keen to start Sanskrit at the University. Left at 11.00 pm night and reached **Tashkent** in the morning at 8.00 am.

9 Dec. Visited the Institute of Uzbek Language and Literature. Kalila va Dimna was being published in Uzbek, as it was being read in every home. Uzbek publishers of Tashkent, Samarkand, *Kh*ojand, Bu*kh*ara and *Kh*okand used to get their books printed in India before the Revolution. Ornaments from India have been found in graves of the Bronze Age in the Bu*kh*ara region. Kushans brought Buddhism to the region. Ruins of a Buddhist temple at Airtam on the banks of Amu Darya were excavated in 1933. Tiger and elephant were dear to the Kushans and their murals have been found in the 7–8th century ruins of Varaksha near Bu*kh*ara. A mural depicts the performance of *homa* and offering is being poured into the sacrificial vessel with a spoon. Murals of the 5th century in Surkhan Darya to the north of Termez await study. Colour murals in a room of the palace at Balalik-tepe show mudrās and Indian ornaments in the neck and on wrists. The following sites have been excavated in Uzbekistan: Termez in 1936–38, Vara*kh*shah in 1937–55, Kizil Kir in 1955, Mohan Darya in 1950–55, Samarkand in 1940–45, Kochi Tepa in 1934–35 and Chust in 1951–55. Turkish tribes are: Kazak, Kirghiz, Kara Kalpak, Uirat, Ozbek, Tatar, Bashkard:



(1) The borders of Afghanistan and Iran speak Uzbek and Persian. They require Persian works from India. I am sending a large number of Persian books to them. (2) Indian stories like Anwari Suheli and Kalila wa Dimna are extremely popular. (3) They need Persian translations of Ayurvedic texts to help them in carrying on researches on Persian and Uzbek medical literature. (4) Etymologies of Samarkand, Tashkent, Panjikent etc. (5) Archaeological excavations in these regions are bringing out coins and statues of the Kushan dynasty.

10 Dec. Left for Moscow at 7.15 am and reached after 5.30 hours. It was snowing heavily. Took dinner at 1.00 am midnight.

15 Dec. Studied the agricultural and economic policies of the USSR. Met the Chief of the Institute of Economics of the Academy of Sciences, Mr. V. Aboltin the chief of the national and colonial economics of underdeveloped countries. Studied the structure of prices.

16 Dec. Saw the imperial treasures of the Kremlin. Russian women have pierced ears for putting ornaments.

17 Dec. Left Moscow in the night at 1.30 am. The plane stopped at Kazan (4.00 am), Sverdlovsk the industrial centre of Urals (7.00 am Moscow time), Omsk the famous city of Siberia (–25°C), Novosibirsk (–27°C, ice froze on the spectacles), Krasnoyarsk (5.00 am, due to inclement weather the flight could not take off, so slept for an hour in the rest house), stayed at Nizni-udinsk as it was snowing heavily at Irkutsk, and reached Irkutsk at 3.00 pm.

18 Dec–30 Dec. Mongolia.

4. HINDU AND BUDDHIST PATRIMONY OF MONGOLIA

18 Dec. Prof. RaghuVira reached Ulaanbaatar at 12.30 pm. Sunshine all around, no snow and yet the temperature was –20°C. Rows of two-humped camels gave the city its natural ambience. The population of the city was one lakh and the whole Republic had a million citizens. Six persons had come from the Committee of Sciences to welcome him: Lochin Balgin, Mishik, Natsigdorzh (Vice-President), Damdin Suren (Professor of Mongolian Language), Hosbayir (Secretary to the Bureau of Cultural Relations with Foreign Countries, Hosbayir means 'twice-glad'), and Dimitgawa (Head of the Asian Department of the Ministry of Foreign Affairs). Stayed in the Altai Hotel facing the Sukhebator square. Ladies neither smoke nor drink. Mongolian word for comrade is *nuhur*, homophonic with Nehru.

19 Dec. Held discussions with Dr. Jagvral, President of the Committee of Sciences for the publication of the Mongolian Kanjur and Tanjur. Strong sunshine and subzero cold outside in –17° degrees centigrade: Jagvral said the sunshine is light and joy, while the chilling cold is the bracing mind, and dry weather is health of being. He pointed out Sanskrit names in Mongolia: Binduriya (Skt. *Vaiḍūrya*) is the name of a mountain and district, Čhandamani चिन्तामणि is a mountain, and Durga-nor is a lake.

Visited the Brtse.ḥphel.gliṅ 'Karuṇā-vardhana vihāra' or the former **State Oracle Monastery** of the Jibcundampas. It was constructed in 1901 in Sino-Mongolian style, facing the Bogdo Ol Mountain. It had a set of dresses and masks of tsham mystery dances, and was overflowing with icons of Sambara, Vajrasattva, Vajradhara, Sixteen Arhats, eight auspicious objects (aṣṭa-maṅgala). Icons of the seven elements of the state, dresses for the entire body adorned with ornaments, several musical instruments were remnants of the glorious culture of the Mongols. A mummy of the Teacher of the Bogdo Gegen sat in serene silence. A trinity of large statues which once were the altar represented the three lands of Buddhism.

Padmasambhava	Tsoṅ.kha.pa	Undur Gegen
India	Tibet	Mongolia

Statues of Yamāntaka, Maitreya, and the out-of-the world set of Twentyone Tārās made by the Undur Gegen, and a bronze statue of Undur Gegen himself were breath-taking masterpieces. When the last Jibcundampa VIII had problems in his eyes, one hundred thousand statues of Amitāyus were cast in Warsaw in 1914–15 for cure. The name of the monastery was written at the entrance in Sanskrit in three scripts: Phagspa, Lantsha and Tibetan: *Laksiṁjanya Sukhadvīpam.* The Mongolian name was in Mongolian and Soyambo scripts and the Tibetan name in its script. The violence of the dry cold benumbed the hands of Prof. RaghuVira in an hour and he had to leave. The monastery had been saved as a museum. Prof. RaghuVira was shown around by the Chairman Namnan Dorji who was a specialist of Mongol geography, his deputy Lubsanbaldan,

Gombojab a specialist of Tibetan and Sanskrit, and Gonchigdorji an expert in Tibetan. All of them wanted to visit India, their holy land.

Prof. Rinchen with his characteristic moustaches introduced himself as a member of the Writers Union, of the Committee of Sciences (where he worked on Saturdays and Sundays), and as a member of the editorial board of the newspaper Unen the central organ of the Peoples' Revolutionary Party. He said: the Urga edition of the Tibetan Kanjur is a revised version of the Narthang and Derge editions. Folios of Sanskrit palmleaf mss. can be found in the homes of arats in remote regions where they are worshipped, away from the prying eyes of others. If their confidence can be won, they can be collected. But who will risk the anger of the state. Seventy volumes of a handwritten Mongolian Kanjur had survived the cultural genocide. The Bodhicaryāvatāra was translated into Mongolian in the 14th century: the first Buddhist text in Mongolian. The stories of **Vikramāditya** were translated directly from Sanskrit as stated in its colophon. They were translated into Tibetan from Mongolian. Kozlov broke open the stupa of the 16th century to take out the mss. It had an inscription in Lantsha, Mongolian, Chinese and Tibetan. It has not been published. People treasure coins and stelae in the Phagspa script as sacred emblems of their imperial age. Small stone votive stupas are found in an Uigur town of the tenth century. The Red and Yellow denominations of Lamaism were in constant conflict and destroyed monasteries and xylographs. Sanskrit words came into Mongolian from Tocharian and Uigur.

The Parliament meets for three or four days in an year to discuss the five-year plan. The Second Five Year Plan was being executed in 1955. The Parliament discusses only constructive projects: railways, schools, mines, new social laws, foreign relations, planning new towns, etc.

20 Dec. Visited the **University** which was established in 1942. As there were no Mongol professors Russians were invited. In 1955, eighty percent professors were Mongols. There were 1800 students. As Prof. RaghuVira wrote 1800 in Devanagari numerals, the Mongols were astonished and delighted to note that Mongolian numbers were similar to the Devanagari.

Lady students were 35%. Marriages take place after 18 years of age. In 1955, 220 students had graduated. Marxism-Leninism, political economy, Russian, Mongolian language and history were compulsory for all students. The Rector Tsevegmed said: "You are the first Indian to visit our university. You open the road again. We shall start Sanskrit and Hindi. In future we shall not speak through a foreign language. Your conversation will ever be my treasured memory. Our and your cultural soul and heart are one. We should read Sanskrit. Your son, daughter and daughter-in-law will be most welcome." Research dissertations were published mostly in Mongolian. The University had a handwritten set of the Mongolian Prajñāpāramitā (Yum), as well as books in the Manchu language.

The **State Library** had a Nepalese palmleaf manuscript of the Prajñāpāramitā with the signatures of Byaṅ.chub.rtse.mo the Guru of Tsoṅ.kha.pa on the first page. The palmleaf is very thin, 12 inches long, with six lines per page. It is richly illustrated. The first folio of another Aṣṭasāhasrikā Prajñāpāramitā was of pure gold. Another Prajñāpāramitā was written with inks of

nine jewels (nava-ratna), with its initial folios illustrated in colours. It was an artistic masterpiece. A manuscript of the Tibetan Guhyasamāja-tantra was written on silver foils with golden ink, with a wooden border. It was executed in the reign of the last Jibcundampa in ten volumes. The Chinese Emperor presented a complete Tibetan Kanjur of the 13th century to the first Jibcundampa. A Tibetan Tanjur handwritten in golden ink in 223 volumes was from the collection of the First Jibcundampa. Some canonical editions in the library were:

Complete Kanjur written in gold and silver inks in the 19th century.
Complete Peking Kanjur.
Complete Tibetan Kanjur written in silver ink in the 19th century
Prajñāpāramitā (Yum), several xylographed editions.
Complete Narthang Kanjur.
Complete Derge Kanjur
Complete Urga Kanjur in 108 volumes. It has texts which are missing in the Derge and Narthang editions. It was printed in 1920. Twenty volumes of the Tanjur were xylographed after the Revolution. The printing blocks of the Tanjur were being cut up to 1935.
Complete Kanjur of the 17th century written in nine jewel-inks.
Complete Kanjur of the 13th century
Complete Tanjur in three versions: Derge, Narthang, golden ink
The catalogue lists 96,000 Tibetan texts.

The Mongolian section of the library has the stories of Vikramāditya, King Bhoja (Arji Burji Qan), Vetālapañcaviṁśati, 50 handwritten volumes of the Mongolian Kanjur, trilingual Mahāvyutpatti in Sanskrit, Mongolian and Tibetan, and of course thousands of Mongolian works on Buddhism, hagiographies, histories, guides of monasteries, secular literature, administrative documents. The Head Librarian was Rinchen-sambuu, which he said is Ratnabhadra in Sanskrit. The staff members in the Tibetan department were: Mgon.po.skyabs (Nātharakṣita), Dkon.mchog. rdo.rje (Ratnavajra), Blo.bzaṅ.rdo.rje (Sumativajra), Rdo.rje (Vajra) and Gdugs.dkar (Sitātapatrā). The experts in the Mongolian Department were: Brgyad.stoṅ.pa (pronounced Jetomba, Skt. Aṣṭasāhasrika), Grags.pa (pronounced Dagwa, Skt. Kīrti), Tshe.spel (pronounced Chevil, Skt. Āyurvardha)

Prof. **Damdinsuren** came to see Prof. RaghuVira. He was working on Than Sang Lama, the Mongolian name of the Chinese pilgrim Xuanzang. It means "The Lama of the T'ang Dynasty". *Sang* in Mongolian renders *Zang* of Chinese. He said to Prof. RaghuVira: "you are our friend of the past, present and future". He had translated afresh the Śākuntala and Meghadūta of Kālidāsa in modern Mongolian.

Prof. **Rinchen** and his wife presented two stupas of the 10th and 12th centuries. Showed a 17th century tile from a temple built by Tsoktu Taiji, inscribed with HKṢMLVRYAṀ in the Lantsha script. He spoke about the ruins of Karabalgasun on the way to Erdeni Dzu, and inscriptions on the bank of River Tola in four languages. The name of Rinchen's daughter is Indri.

The symbol of the city of Urga was Garuḍa. Mrs. Rinchen wanted a copy of the English edition of Nehru's *Discovery of India*. The State Library has beautiful Kalmyk manuscripts of Buddhist texts. Urga had a school for teaching Lantsha, Phagspa, cursive Tibetan scripts upto 1924. Shaman songs to fire have *agni* and other Sanskrit words here and there. Mongolians make a dharmacakra in the ashes of the kitchen hearth. Some ancestors of Rinchen were translators of the Mongol Kanjur. A translator of the sutras is a hallowed personage in the Lamaist tradition both of Tibet and Mongolia. Rinchen wrote an article on Sanskrit words on the State Seal of Autonomous Mongolia 1911–20. Mongolian script is ten times faster than the Russian script. It is a political imposition so that all tradition, all literature is destroyed. When the throat has been cut, from where will vital breath come: जब गला कट जाएगा तो प्राण कहां से आएंगे। The anguish and agony of Rinchen on the extinction of the Mongolian script was beyond words. He wanted to read Rabindranath Tagore in English, as the Russian renderings were not faithful to the original. Before leaving, Rinchen said: "you are the first Indian after centuries, the representative of a great and noble Land".

21 Dec. Visited the Sukhebatar Museum of the Revolution. It was created in 1953 after Prime Minister Choibalsan passed away in 1952. His palace became this Museum. Besides the traditional Mongolian weapon of the sword, Sukhebatar used the conch (*śaṅkha*) of the Indian mode. The Bhārata War began with the sounding of the conchshells, as the tumultuous uproar resounding through earth and sky rent the hearts of Dhṛtarāṣṭra's sons:

sa ghoṣo dhārtarāṣṭrāṇāṁ hṛdayāni vyadārayat/
nabhaś ca pṛthivīṁ caiva tumulo vyanunādayan//

Bhagavad Gītā 1.19

Sukhebatar means 'hero of the axe' an echo of Paraśurāma. Choibalsan was fond of playing chess which is *śatar* in Mongolian, from Sanskrit *catur-aṅga*.

Saw a middle school named after Choibalsan. It had 1850 students and 60 teachers. The teaching of the Mongolian script was totally banned in 1955. This was the first school founded in 1923. The time table was the same as in the Soviet Union, but the medium of instruction was Mongolian. Russian was taught for six years, but the children could neither read nor speak it. The education was free, students lived in their homes and there were no hostels in Ulaanbaatar.

22 Dec. Venerable **Khampo Lama Erdenipil** welcomed Prof. RaghuVira in his big yurt. Offered yoghurt with sugar as traditional welcome: a counterpart of *madhuparka*. The monastic curriculum is as in Tibet. Everything has to be memorised from childhood. They read the Tibetan Kanjur and Tanjur, and not the Mongolian version. There used to be two representatives: one of the Dalai Lama and the other of the Panchen Lama. The relations with Lhasa were ended in 1919. The Eighth Bogdo Gegen, the last monarch of Autonomous Mongolia, passed away in 1924. Hundred Lamas were staying in the monastery, while another two hundred were visiting the villages. About thirty Lamas in the monastery were in the age range of 20–40. All xylographing blocks were burnt and nothing was left. Wood-printing came to an end.

Painters and sculptors were alive in far-off villages. Undur Gegen, the first incarnation of Tāranātha presented a statue made by him to the monastery. The library had complete sets of the Derge and Urga Kanjur as well as one written with golden ink. A large appliqué thaṅka of Heruka adorned the wall. Twentyeight Lamas were reciting dhāraṇīs as it was the auspicious eighth day (aṣṭamī) of the lunar fortnight. Recitation is also done on the first and full moon days. In another hall, twenty Lamas were reciting the dhāraṇīs of Vaiḍūryaprabha. There were hundreds of lamps in the centre lit with ghee. Conch, vajra, bell, wheat grains were placed in front of each Lama. Two slanting four feet long boards were placed on the ground for full-body salutation (*sāṣṭāṅga-praṇāma*). The fifth Jibcundampa had constructed a part of the monastery 127 years ago named ||*Tuṣitāḥ mahāyānadvīpaṁ*|| Buryat print of the lives of the 84 Siddhas in Mongolian had beautiful pictures. Prof. RaghuVira saw a set of the Mongolian Kanjur with some volumes in black ink, a detailed commentary on the Bodhicaryāvatāra by a Mongolian Lama, a commentary on Kamalaśīla, corrections in the Kanjur, a hymn to Tsoṅ.kha.pa in Soyambo script and other important works.

Prof. Shadab **Lubsan-Vandan**, professor of Mongolian at the Ulaanbaatar University, paid a visit. He had been to India in 1947. He said: our names are in Sanskrit: Vajra, Ratna, Kurset (Guru siddha), Dharmasiṁha, Dharmavajra, Gira (Gṛha) and ... He was working on the syntax of ancient and modern Mongolian. He said that the first grammar of Mongolian was written in the 14th century, influenced by Sanskrit grammar. The syntax of Mongolian and Hindi is identical. Molov in Leningrad has Uigur Buddhist texts. The Uigur version of the Suvarṇaprabhāsa was published in the Bibliotheca Buddhica. Molov was studying Eastern Turkish monuments. More than twenty Lamas wrote sumbums in Tibetan. Prof. Vandan was happy: "you will publish the Mongolian Kanjur and Tanjur. We are grateful to you. This is our duty. This is our noble aim. Till now we have been putting up schools. Now we are coming to research." Kanjur and Tanjur were written from the 14th to the 18th century. Even ordinary people can recite dhāraṇīs. The *Kalik* (Skt. *Ka-lekha*) letters were created specially for writing Sanskrit dhāraṇīs.

Prof. B. Sodnom, who had written a history of Mongolian literature, came to visit Prof. RaghuVira. His history had been translated into Russian and Chinese. He was 44 years young and spoke German. He said that the **Rāmāyaṇa** had been translated into Mongolian and it should be found some day.

23 Dec. The President of the Committee of Sciences said: Your coming to our country is the first, great and important event in cultural relations between our countries. Our Prime Minister has been asking about your health several times. New shoes and overcoat were presented for the visit to the Erdeni Dzu Monastery. The size of the shoes was taken from the shoe marks in the ice near Gandan monastery. Presented a xylograph of the 500 Icons. The monasteries of Buryatia were destroyed in 1938. Showed a film on Sukhebatar in the afternoon, where he is summoning his people to the revolution with a conch-shell (*śaṅkha*).

24 Dec 1955. Ven. Erdenipil, the Hambo Lama or head of the Gandan Monastery and his deputy (Tisku Lama) Gambodorje spoke about the history of the translation of the Kanjur and Tanjur into Mongolian. Met **Prime Minister Y. Tsedenbal** and presented him a sandal wood image of Lord Buddha, *Alikali*, and *Chinese Poems and Pictures on Ahiṁsā*. The Prime Minister presented 105 volumes of the Urga edition of the Kanjur, the stories of Vikramāditya, microfilm of the Meghadūta in Mongolian, abecedarium of Soyambo, Lantsha and Tibetan scripts, and a history of modern Mongolia. The conversation centred on the liberation of Goa, economic relations with Mongolia and international relations of the Soviet Union, China and USA. The Prime Minister concluded: "It is significant that *24 Dec* the day of diplomatic relations, should begin with cultural relations". Saw a circus in the evening, conducted by a Mongol master named Dharmasiṁha.

25 Dec 1955. Left for **Erdenidzu** at 8.00 am. It had snowed in the night and the car was cutting across icy ground. A jeep was following for any emergency. Physician, cook, photographer and an archaeologist were accompanying Prof. RaghuVira. Stopped at the village Yun after 100+ miles. Had lunch in the Dashinchiling village at 3.00 pm. Saw caravans of camels and horses throughout the journey. Reached Quzhirt at 10.00 pm dead tired and hungry. Prof. RaghuVira was the first Indian to stay in the guest house. He sat down on his bed to pen his thoughts.

Gandhi has receded into the remote past,
His life no longer interests men
Men who control the destinies of the human race.
He lives in the attitudes of just one man,
He who was chosen as the disciple by the master.
Gandhi left no scripture, no textbook
Which others may consult and seek guidance.
He founded no school.
He laid no doctrines which would have been the foundations of a school.
His disciples are just those who worked with him.
The disciples form no disciples.
His ideas, ideals were one with his methods.
His methods were unique, so unique
That no one else may practise them, may lead others along them.
He was the leader without a second to succeed him.
His refulgence shall not be duplicated.
Like a meteor he came, blazed and departed.
He worked with universal materials
But with a limited aim
Then considered far off,

So far off indeed
That when it neared, it appeared all too soon.
That oft happens in human affairs.
A mighty tree, its roots rotten, falls down suddenly.
Gandhi called his life work experiments in truth.
He had not finished his experiments.
His experiments lead him to his end.
And his experiments can be repeated only by a soul not yet known.
Who is there to carry on his experiments to the conclusion
So that a self-contained system of dealing with human strife
of disciplining the weak
of ridding the tyrant of his tyranny
Could be evolved for universal application.
He derived inspiration and power from concepts
to which his successors do not subscribe.
Rām-nām, his constant companion and unfailing guide
Is scattered and buried with his ashes.
Rām-nām will the muttered neither by Indian school children
Nor by men of destiny in any other clime.
Satya and ahiṁsā
As understood and practised by the master
Do not sway the processes of thought and action of any race and nation.
His disciple, trained for long in his method
But with a vastly differing background
Understands justice and fairness instead.
His justice and fairness need not interpretation and exegesis.
He speaks the language of the Western world
He has the tenacity to stick to them
He has been a man of sacrifice
Not of greed.
Amassing power, snatching others rights and possessions
Have not been a part of his existence.
National policies centre round national gains,
Gains in territory,[1] in wealth, in influence, in the power to strike.

[1] Refers to the liberation of Goa.

26 Dec. Started at 9.00 in the morning and reached Erdenidzu after a drive of 45 miles. Erdenidzu was silence, a void, no worship, no monks. A closed museum which was opened only

for guests. The monastery was founded by Altai Khan in 1586 on the ruins of the fortress of Karakorum, as Gol-dzugi'in-sum "Main Monastery of Śākyamuni". The chief Mongolian engineer was named Mañjuśrī, assisted by Mongol and Chinese architects. The first buildings were of wood, in a mixed Mongol, Tibetan and Chinese style. It was the first monastery in the country and many ancient paintings, statues and xylographs were preserved here. People offered ancient objects for conservation. It had an exceptional statue of Vajradhara of the 17th century. It was destroyed in 1731–32 and restored in 1760 and 1796. The boundary wall was topped by 110 stupas in white, and eight stupas in the precincts: built by the people. The present boundary wall was built in 1803. The most important building was a circular yurt made of wood and 20 metres in diameter. No trace of it was left. Inscriptions of the 13th and 14th centuries in Tibetan, Chinese, Mongolian and Arabic were destroyed. It used to have 500 Lamas. It was turned into a museum in 1941. The Government carried out restoration in 1944–46. Radlov had taken an estampage of an Arabic inscription but it had not been published till 1955. A number of stones were inscribed with *Oṁ maṇipadme hūṁ* in the Lantsha script. Every stupa carries the names of its donor. The monastery is a square. Every side is 500 metres with four gates in the four directions. The magnificent tea cauldron came from Hohehot at the end of the 18th century. It could boil tea for 500 monks. Its gates were inscribed *Oṁ padmosṇīṣavimale hūṁ phaṭ*. Graffiti in Soyambo script could be seen everywhere. Kisilev found mural paintings of the 13th century at Karokorum and will publish them.

The fortress of Karakorum was built in 1235 and it was the imperial capital till 1270. Kublai Khan moved it to Beijing (= Khan Balik). His son stayed on here. Karokorum did not play any role in national life between 1270 and 1386. Karokorum was excavated in 1948–49.

Nearby on the banks of the Orkhon River was the monastery of Undur Gegen. Crossed the frozen river. Collected fragments of clay images which had once been gilded. The above facts were narrated to Prof. RaghuVira by Mr. H. Perlee the archaeologist accompanying him.

27 Dec. The whole day was gone returning from Erdenidzu to Ulaanbaatar.

28 Dec. Prof. Rinchen came and started his ramblings across Mongolia's cultural bygone. The Soyambo script was created in the 17th century and was used only in Mongolia. Stories of the foundations of all monasteries in Mongolia were written and sent to the Manchu emperors. Only four or five monasteries have survived. The Amur bayasqulangtu Monastery is a museum. Barunqure, Wangqure, Mañjuśrī and other prominent monasteries have been laid waste to the foundations. The Mongolian names of some fruits, gems and stars are from Sanskrit: *kadali, āmra, campaka, indranīla, marakata, nimbige* (for *nimbu* 'lemon'). In *Feb 1956* Mr. Kanjur the camera operator will film the ceremony of pūrṇimā (full moon) at the Gandan monastery, along with its recitations. Prof. Rinchen is a thorough gentleman, affectionate, a devotee of his classical culture, with his heart full of deep pain. He knows the most about the relation of Sanskrit and Mongolian and is proud to spell it out. Dr. Sodnom came with his article on the history of Mongolian literature and presented three small icons.

Prof. RaghuVira spoke at the **Committee of Sciences** at 4.00 pm with a hundred scholars in the audience. Dr. Natchagdorzh said in conclusion. "Highly respected scientists, some days ago our government established diplomatic relations with India. Hearty warm greetings. In ancient times Indian and Mongolian people were in close cultural relations: Kanjur, Tanjur and other books were translated. We are very proud that diplomatic relations have been established and a new chance, a new way has been opened between our scientists and institutions. Our Indian guest Prof. RaghuVira is interested in our literature. This will be an example of association between our countries. We are proud that our people and scientists stand for peace and respect the people and culture of India. Prof. RaghuVira has been with us for ten days, a short period, but met our Prime Minister, scientists and has seen remarkable places. We must do all in our power to help you, scientist Prof. RaghuVira. We are presenting you literature, paintings, statues made by national masters, microfilms of the Mongolian Tanjur will follow. These are small things but they will lay the foundation of great things. Our scientists will work in collaboration with your Academy. We are very glad to hear you and your speech is highly appreciated. On behalf of the gathering, the Mongolian people, we wish you good luck. Great guest, we wish you success in your great work of Asian friendship."

At the farewell dinner, Dr. Jagvral proposed "the toast of friendship to the great representative of the Indian people in the person of Prof. RaghuVira". Prof. Damdin Suren: "From Lord Buddha to Gandhi, from Nehru to RaghuVira: all are devoted to peace".

29 Dec. Lochin came from the Committee of Sciences to bid farewell. **Rinchen** touched the heart of Prof. RaghuVira and he wrote in his diary: Rinchen the medallist, the poet, journalist, ethnographist, folklorist, writes in French and German, 'atheist', 70 years old.

टिमटिमाती आंखें, मुस्कराहट भरा मुख, स्नेहमयी मूर्ति, स्नेह में दुःख की झलक।

मुस्कराहट में वेदना छिपी। उत्तर में स्वर धीमा पड़ गया। मुख मोड़ लिया।

कोने में छिपा लिया, बैठा खड़ा हो गया, कहा, तो कानों तक मन्द मन्द ध्वनितरंग आई—They were autocrats. They were crushed. They opposed the government. ध्वनि बन्द हो गई। स्मयन-मुद्रा चलती रही। विहारों के नाश की कथा ये ही लिख सकते हैं। His wife Ratna said: we have sacrified everything for technology—script, language, literature, Dharma and art. नेत्र मूंद के, डुबकी लगा के, रह रह कर, एक दो शब्द में संस्कृत-सम्बन्धी, भारतपरक कोई बात कहते हैं जिससे मेरी आत्मा प्रफुल्ल हो, नया वृत्त मिले, नया विचार प्रारम्भ हो। वाग्-गाम्भीर्य, घनमेदुरा ध्वनि, परम सखा रिन्छेन्। बिन बुलाए, बिन सूचना दिए, बिन अनुमति लिये, वारंवार आए। अनमोल रत्न॥

Prof. RaghuVira **summed up his visit** to Mongolia in a telegram to Prime Minister Jawaharlal Nehru on *2 Jan 1956*: On Friday last I returned to Moscow after eleven days sojourn in Mongolian People's Republic. I had reached Ulaanbaatar on 18th Dec but Prime Minister Tsedenbal waited till 24th to exchange cultural gifts, the day on which establishment of diplomatic relations with India were announced. His Excellency Tsedenbal repeatedly stressed intimate cultural association with India since the thirteenth century and described it as the strongest bond between us. He welcomed me with the warmth due to a long lost brother. He described it as a wonderful

augury for the future that on the first day of Indo-Mongolian relations he should have as his guest an unheralded messenger seeking to open a path of fresh understanding of our common culture as realised in the art and literature of Mongolia herself. We discussed India's approach to peace and Tsedenbal was profuse in his sentiments of deep gratitude to you for your fight for peace and for Mongolia. In the minds of men who guide thoughts and destinies of nations Bapu Gandhi is already a remote figure. It is your moral dynamism which is shaking them. They see you standing not just on the shoulders of Bapu, but on the pinnacle of the solid, mighty and broadbased pyramid of Indian culture which has outshone all others by its pursuit of self by transcending the self. You have lit India's lamp on the crest of surging waves".

Left Ulaanbaatar at 2.15 pm by plane. There was no other passenger. Reached Irkutsk at 4.45 pm. The dinner was excellent. Left at 9.45 evening. Reached Moscow after five hours, after crossing Krasnoyarsk, Novosibirsk and Sverdlovsk.

On *6 Jan 1956* Prof. RaghuVira wrote to Prime Minister Nehru:

"Indian's celebration of Buddha Jayanti marks the resumption of long ignored and forgotten links and reaffirmation of MAITRĪ and KSHĀNTI, human brotherhood, friendship of nations, mutual understanding and toleration.

"When I explained the Buddha Jayanti to the people of Mongolia they were thrilled. Not only the Buddhists, but also men of culture, historians, specialists in Tibetan and Mongolian literatures, artists, museum keepers and archaeologists. The general mass does not know about it. But party men, who are doctrinally atheists and materialists, are keenly interested. They desire to cultivate India's friendship, and in this context, they view Buddha Jayanti as an affectionate tie between the peoples of India and Mongolia. As such they will highly appreciate invitations from India. The Mongolian Committee of Science also propose to celebrate Buddha Jayanti. For this they need the detailed program of Indian celebrations to guide and help them.

"India's foreign policy is already affecting the very processes of thinking of nations. Leaders of nations have come out of their shells. They have put on their most agreeable smiles. India has helped in the removal of political untouchability. Bulganin and Khrushchev have been allowed full impact on Indian humanity. Your own visit to the Soviet Union was a big breach in the thick wall of isolation. Segregated sworn brotherhoods already begin to lose their meaning. They appear like primitive tribal cults.

"My extensive travels and close contacts in China, Mongolia, Soviet Union, and South East Asia have brought to me the highly satisfying knowledge that the path that is being laid by India may be the path of humanity. It is not paved in greed. It is not laid with hatred. Here the layer's art lies in his consummate skill at an honest appraisement of supranational needs of all mankind."

"**Mongolia** is the land of Gobi desert. For a person from the tropics it is difficult to disassociate scorching heat from a desert, yet in winter Gobi is 20 degrees below the freezing point. Grass-lands the home of the Mongolians are one big stretch. The Mongols need not have a fixed home. They need no small piece to build a home on. The entire grass-land stretch for

hundreds of miles is available to every Mongol to pitch his round felt ger or yurt and graze his flock of camels, goats, sheep, cows and horses, anywhere anytime. From the 16th century onwards big monasteries attracted settled population round about them. Urga (modern Ulaanbaatar), Karakorum and other great centres of population had big monasteries as a large percentage of the male adult population were monks. The reception of a guest in Mongolian tents include a sipping of a huge cup of mare's milk. My highly educated Mongol companion recommended mare's milk to me as the finest vitamin 'C' drink that nature has given to Mongolia. It is as sour as a mild lemon squash. No sugar is used.

"The Mongolian People's Republic has preserved rich treasures of Indian contacts in their ancient monasteries and modern research institutes, in Gandang, Amur Bayaskhulantu, Manjushri, Dzain-Shabi, and in a host of other places. I garnered a rich harvest from this snow-clad land. I was the first Indian to establish cultural relations between India and Mongolia on *24 Dec 1955*, the day of establishment of diplomatic relations. Prime Minister His Excellency Tsedenbal presented me 105 volumes of the Urga Kanjur, Vikramāditya stories, and Meghadūta in ancient Mongolian, followed by microfilms of 226 volumes of the Mongol Tanjur.

"The Kanjur and Tanjur are the biggest collectanea in the ancient Mongolian language, containing over five thousand works, spread over four lacs of xylographed pages, and embracing all walks of learning known to the ancient world from metaphysics, logic and philosophy to astronomy, mathematics, grammar, medicine, architecture etc. These collections are a unique record of peaceful cooperation between two nations, and they were being brought to India for the first time in history."

The Prime Minister of Mongolia conveyed his warmest greetings and cordial sentiments to Pandit Nehru through Prof. RaghuVira. The newspapers of Ulaanbaatar hailed the mission of Prof. RaghuVira as historic and epoch-making.

5. MODERN INDIAN LANGUAGES IN RUSSIA

1 Jan 1956. Prof. RaghuVira in Moscow.
2 Jan 1956. Wrote a poem.

Corners, dark and deep,
Blind wells,
I am your lamp,
Surrender what mysteries you hide,
What sorrows you shelter,
What life you lead.

I shall be your companion.
I shall be your bridge.
Just allow me an inward peep,
Your mysteries shall find their meaning,
Your sorrows shall melt,
Your life shall a heaven be.

Admit me,
Admit me.
Cold wind smites me,
It will blow me away.
I pray, shelter me.
Your warmth,
Your depth,
Are desolate.
I fill your depth,
I take your warmth.
Dismal darkness flees.
You are unknown no more,
Unhonoured no more.
Songs are sung to you.
Your world has changed.
Love flows in a constant stream.
It envelops you.
It inundates you.

I wield my mighty flame
Its flicker has become a hectic dance.
Its's joy supreme corners shake
Wells heave.
It is the Lord Himself
Who has blessed thee.

Rise and pay thy homage
The ageless waiting has ended.

I am thwarted.
My labour is laid low in dust.
My spinning wheel can have no rest.
It must revolve again.
Obstructors and thwarters belong to an inferior race.
They run no race.
They just stay,
And when they may
They do pull the racer down,
And pierce him with sinister laughter.

He who thwarts me,
It he does not break me,
He diverts me.
Not me, but the path,
For the destination is fashioned out of adamant.
Defeat,
And anger born out of defeat,
Shape into a torrent,
Which carves new channels.
With wise cantion
It is harnessed to a speedier course
And my thwarter is left behind.

My land is a land of dozen tongues,
But the heart and brain are one.
I am proud of all the tongues,

Through them has flown honey and gold.
Petty minds,
Blind eyes,
Conceive for each tongue
A separate soul,
At war with its neighbours.
They seek to wax by war
They gather unwary crowds to halloo them.
My own tongue is one,
I love it dearly.
Yet it is not an exclusive love.
It leads me on to the love of others.
There is so much in common.
And what is not common is complementary.
And hence is still more precious.

Love of a language is not to go on the path of war with one or more
Every one in its own right,
In its own place.

4 Jan 1956. Visited the Tolstoy Museum, established in 1911 one year after his passing away. Two lakh of visitors an year. It is the largest literary museum in the world with one million and a half exhibits. It has over 10,000 letters by Tolstoy and about 50,000 received by him. Letters of Mahatma Gandhi are among them. Forty thousand books have been written on him in seventyfive languages. Tolstoy had read the Hitopadeśa, Pañcatantra, Suttanipāta, Viṣṇupurāṇa and other works. He was specially interested in Lord Buddha. The Museum has been arranged according to the articles of Tolstoy. A large room is dedicated to *Voina i Mir* 'War and Peace'. The scholars wanted the Upaniṣads in Sanskrit only, and other works in English translation: Rāmāyaṇa, Mahābhārata, Viṣṇupurāṇa, Agnipurāṇa, Bhāgavatapurāṇa, Dhammapada, Manusmṛti, Hitopadeśa, Kural and Rāmakrishna.

6 Jan 1956. Director of the Oriental Institute Dr. Gouber presented four bound volumes of photographs of mss. at the Academy of Sciences at 6.00 pm.

7 Jan 1956. Christmas according to the Russian calendar.

9 Jan 1956. Met Dr. Subandrio, Ambassador of Indonesia to the USSR, at the airport of Helsinki. He said: there is a new wave of enthusiasm for Javanese. A new institute is being set up for its study. A school for training dalangs (puppeteers) has been opened. Stopped at Copenhagen for an hour as the plane went out of order. Germany is called Tyskland in Norwegian.

10 Jan 1956. Reached Utrecht at 9.30 pm. Arranged the microfilming of Old Javanese lontars at the Leiden University Library. Dr. Voorhoeve said that the Mackenzie Collection in London has texts on mantras written in the Gunuṅ script. Saw the film *do bīghā zamīn*: it is frightening.

15 Jan 1956. Met the Iranian Minister Abdol-Hossein Meftah in The Hague. He said that the Library at Ankara has 250,000 Turkish mss. It also has Pahlavi mss. Prof. Gonda said: "the Ślokāntara has been edited in a systematic manner. No one could have done better in Holland. Sharada knows Old Javanese very well. Sudarshana's work needs minor corrections here and there. I will accept their dissertations with great pleasure as coming up to international standards." Prof. Gonda was happy that the collection of Old Javanese mss. was being microfilmed for Prof. RaghuVira. Its security will be ensured. It is not safe in Leiden.

Prof. RaghuVira met Prof. C.C. Berg in Leiden. He opined that Cakranagara was named after the **Kālacakra** which was prevalent **in Indonesia.**

15 Jan 1956. Prof. RaghuVira wrote to Pandit Jawaharlal Nehru: "During the last nine months I have watched at close quarters the love and prestige that India has gained in the hearts of the people of China, Mongolia, Siberia, Central Asia and Russia. Nehru stands for anti-colonialism, fairness and peace. India symbolises rapid strides towards higher standards of life.

"In this context I have been dismayed at the havoc caused by Indian films like Awara, Do Bīghe Zamin and Naukarī. They prove to the masses of the communist countries the utter depravity of non-communist systems of society and administration. Soviet children wail in commiseration with the Indian destitutes मैं आवारा हूं, आवारा हूं। They see the unemployed committing suicides on railway lines. The general scenes show India in rags, cheerless and delapidated homes, or drybone peasantry and ruthless aristocracy. Kindly see that immediate action is taken. These films are eating into the very foundations's of India's prestige."

Prof. RaghuVira sent books to Vorobyev Desyatovsky, Prof. Puchkovsky, Prof. Borschevsky which reached them. He wrote to George Roerich:

"For books, xylographs, manuscripts, paintings, statues, libraries and museums the only town that is of interest for us is Leningrad. All the materials from Moscow, Kazan, Astrakhan and other places have been collected together in the libraries and museums of Leningrad. I spent full 25 days in Leningrad. I examined the Tibetan, Mongolian, Tanggut and Sanskrit collections in as great a detail as was possible during this period. I have been able to photograph hundreds of books, manuscripts, paintings and statues.

"I was also invited by the Mongolian Peoples Republic. The State Library at Ulaanbaatar is the richest library of Tibetan books outside Lhasa. There is only one monastery and that is Gandang. No printing is done now-a-days. No wood-blocks survive.

"It was very kind of the government to arrange for a long trip into the Mongolian grass-lands. It was wonderful. Erdeni Dzu has been turned into a museum. I spent a whole day there. I also visited the remains of the delapidated monastery of Undur-gegen on the frozen banks of the Orkhon River. I have been able to acquire a good collection from Ulaanbaatar. The Prime Minister took personal interest.

"Damdin Suren has handed over to me three books concerning Gesar, one being his own article and the others from Ulanude. You have already received them. Kindly also write to Damdin Suren. He is very anxious to hear from you." (*13 Feb 1956*)

K.M. Munshi, Governor of Uttar Pradesh, wrote on *9 Jan 1956*: "I heard of the **wonderful collection** that your father was able to secure from Mongolia and China. Your father is an indefatigable worker and I am sure his efforts will be a success."

Prof. RaghuVira wrote to Shri P. Ratnam, Embassy of India, Moscow on *8 Mar 1956*: "The material that I had collected in Leningrad meant for me—twentyfive days solid work of selection from heaps covered over with dust of a decade or two. This material is valuable because it is not available elsewhere. As long as it does not reach me, my *Prāṇas* are there.

"I should give you an idea of the extent of this material.

1. Tibetan printed books technically known as xylographs are 27.
2. Mongolian xylographs are 29, two feet long in size. By weight they will be about 150 kilograms.
3. There would be three small packets of colour photographs from the three museums in Leningrad. Altogether they would be three to four hundred photographs in colour.
4. From the University and Public Libraries of Leningrad, 26 volumes of manuscripts have been photographed. To these are to be added the photographs of three card index boxes of Tibetan and Mongolian catalogues.
5. Photographs of 305 Tangut or Hsi-Hsia manuscripts. To these have to be added photographs of the handwritten catalogues of these manuscripts as well as eight catalogues of printed books and articles.
6. Photographs of 16 items of Central Asian fragments.
7. Photographs of 9 Buddhist Sanskrit manuscripts.
8. Photographs of 120 Tibetan xylographs plus six boxes of card index catalogues.
9. Photographs of 300 manuscripts and xylographs in Mongolian plus two boxes of card index catalogues.
10. Photographs of 358 scientific publications. The total load is enormous. It may easily occupy more than half a Dakota.

"I have left a detailed account of this material with the Oriental Institute in Leningrad covering more than 50 pages. In these are given either the book and manuscript number or full names as well as numbers. So, if the Oriental Institute could very kindly check the whole material even in a cursory way to see that all is included in the packages that are being sent, it will do.

"I am adding a new horizon to the history of Asia in which Sanskrit played a central role. This is going to be a unique account of the historical relations between India and the Soviet Union in over 1900 years.

"Kindly oil the wheels with all the sweetness and persuasion that you own in so wonderful a measure. I know that I am putting a heavy burden on you, but it is India's burden. Your shoulders are sturdy. You can carry it lightly."

17 Jan 1956. Left for India. Met Krishna Menon in Geneva. Transitted Cairo: *Qui a bu l'eau du Nil en reboir* 'one who has drunk the water of the Nile will re-drink'.

Prof. Dr. RaghuVira, returned from the Soviet Union after a most fruitful sojourn of three months. This expedition was unique in that he was able to secure research materials of a magnitude never collected heretofore. They will shed light on the history of cultural relations between India, the Soviet Union, Mongolia and other adjoining regions for the last two thousand years. He went to the Soviet Union at the invitation of the Government. The Soviet Union, particularly the eastern and central part of their extensive dominions, is studded over with museums, temples, monasteries and ancient sites. He photostated and microfilmed important historic materials from leading research centres, libraries, institutions and museums specialising in materials relating to the cultural interflow between India and the countries speaking Tibetan, Mongolian, and the lost ancient tongues of Hsi-hsia, Uigur Turkish, Khotanese and Sogdian. He travelled widely and collected a vast amount of manuscripts, paintings, statues, and rubbings of inscriptions. His visit was hailed as epoch-making in the newspapers over there.

Leningrad has a fine Buddhist temple in the suburb Novaya Derevnya. A section of the Russian Academy is wholly devoted to Mahayana Buddhism. The Hermitage and Ethnographic Museum have superb collections of Buddhist statues.

Prof. RaghuVira was able to secure the co-operation of the greatest Russian scholars of the literature, history, and art of Inner and High Asia, like Pankratov, Puchkovsky, Gorbacheva and others. Thence he brought astounding materials in the form of Old Turkish texts on Buddhism, books written by Indian saints and scholars inhabiting the shores of the Caspian Sea as late as the end of the 18th century, archaeological tomes on the excavations in Uzbekistan revealing the relics of the Kushan dynasty in that Republic, 7th and 8th century manuscripts of classics like the Saddharma-puṇḍarīka exhumed from Central Asia, ancient Buddhist works translated into the languages of the Tanguts, Manchus, and Sogdians (a people speaking an eastern Persian dialect). He assembled a host of works in Tibetan and Mongolian which are translations of now-lost Indian works on medicine, astronomy, mathematics, lexicography, literature, philosophy and religion. The finds total nearly a lac of pages.

28 Feb 1956. Natalia Tolstaya sent seven Panjabi poems of Puran Singh for being translated into English. All the seven were sent to her with English renderings. I still have four of them which are being reproduced below in Panjabi, Devanagari transcription and English translation.

ਯਾਦ

ਸੌਣ-ਖੰਭ ਜਾ ਵੇ ਤੇਰੇ ਯਾਰ ਆਏ,
ਆ ਵੇ ਜਿੰਦ ਦੀ ਟਹਿਣੀ ਤੇ ਬਹਿ ਗਏ।
ਪਰਦੇ ਉਲਟ ਵੇ ਰੰਗਲੇ ਚੇਤਨਾ ਦੇ,
ਸੂਰਤ ਵਿਚ ਭੁਲਾਣਾ ਦੇ ਲਹਿ ਗਏ।
ਨਿਸ਼ਾਨ ਚੇਤਨਾ ਦੀ ਡੂੰਘੀ ਸੂਝ ਅੰਦਰ,
ਸਾਸ ਇਸਵ ਤੇ ਉਸਨ ਦੀ ਪੈ ਗਏ।
ਤੇਰੇ ਯਾਰ ਪਰਾਚੁਨੀ ਲਾਰ ਅੰਦਰ,
ਭੇਤ ਆਤਮ ਸੰਜੋਗ ਦਾ ਕਹਿ ਗਏ।
ਸੌਣ-ਖੰਭ ਜਾਵੇ ਤੇਰੇ ਯਾਰ ਉੱਠੇ,
ਟਹਿਣੀ ਜਿੰਦ ਦੀ ਕੰਬਣੀ ਲਹਿ ਗਏ।
ਭੇਤ ਵਿਸਾਖਾ ਆਤਮ ਸੰਜੋਗ ਵਾਲਾ,
ਮੁੜ ਵੇ ਯਾਰ ਵਿਛੋੜੇ ਦੀ ਪੈ ਗਏ।
ਯਾਦ ਪਿਆ ਤੁਫਾਨ ਮੁੜ ਚੇਤਨਾ ਦਾ,
ਜਿੰਦ ਮੀਚ ਵੇ ਮੁੱਠੀਆਂ ਬਹਿ ਗਏ।
ਦਿਲ ਤੇ ਹੱਥ ਰਖ ਵੇ ਸੂਰਤ ਕੂਕ ਉੱਠੀ,
ਏਥੇ ਯਾਰ ਪਰਾਚੁਨੀ ਰਹਿ ਗਏ।

—

ਯਾਦ

ਸੌਣ ਖੰਭ ਲਾ ਕੇ ਤੇਰੀ ਯਾਦ ਆਈ
ਆਕੇ ਜਿੰਦ ਦੀ ਟਹਿਣੀ ਤੇ ਬਹਿ ਗਈ
ਪਰਦੇ ਉਲਟ ਕੇ ਰੰਗਲੇ ਚੇਤਨਾ ਦੇ
ਸੂਰਤ ਵਿਚ ਭੁਲਾਣਾ ਦੇ ਲਹਿ ਗਈ
ਨਿਸ਼ਾਨ ਚੇਤਨਾ ਦੀ ਡੂੰਘੀ ਸੂਝ ਅੰਦਰ
ਸਾਸ ਇਸਵ ਤੇ ਉਸਨ ਦੀ ਪੈ ਗਈ
ਤੇਰੀ ਯਾਦ ਪਰਾਚੁਨੀ ਲਾਰ ਅੰਦਰ
ਭੇਤ ਆਤਮ ਸੰਜੋਗ ਦਾ ਕਹਿ ਗਈ
ਸੌਣ ਖੰਭ ਲਾਕੇ ਤੇਰੀ ਯਾਦ ਉਡੀ
ਟਹਿਣੀ ਜਿੰਦ ਦੀ ਕੰਬ ਦੀ ਲਹਿ ਗਈ
ਭੇਤ ਵਿਸਾਖਾ ਆਤਮ ਸੰਯੋਗ ਵਾਲਾ
ਮੁੜਕੇ ਯਾਰ ਵਿਛੋੜੇ ਦੀ ਪੈ ਗਈ
ਯਾਦ ਪਿਆ ਤੁਫਾਨ ਮੁੜ ਚੇਤਨਾ ਦਾ
ਜਿੰਦ ਮੀਚ ਕੇ ਮੁਠਿਆਂ ਬਹਿ ਗਈ
ਦਿਲ ਤੇ ਹੱਥ ਰਖ ਕੇ ਸੂਰਤ ਕੂਕ ਉਠੀ
ਏਥੇ ਯਾਦ ਪਰਾਚੁਨੀ ਰਹਿ ਗਈ

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IV. In Memoriam

Your memory flying on golden wings
Came and sat on a branch of my soul;
Turning over the leaves of memories gay,
Plunged in deep meditations.
In the depths of state-subconscious.
Love and Beauty engaged in dance,
Your memory, a guest as if in mood,
Related the secret of Union of Souls.
On golden wings flew back your memory
The branch (twig) of my soul was trembling left.
Forgotten was secret of Union of Souls
And pangs of separation reappeared.
Consciousness blew its storm again.
Life was left wringing in despair.
But memory wailed and pressed the Heart
Left Remembrance like a guest at last.

ਸਾਡੇ ਅਸੋਚ ਬਾਹਰ

ਸਾਡੇ ਅਸੋਚ ਬਾਹਰ,
ਵੇਖੇ ਉਹ ਕਸ਼ਮੀਰੀ ਨਾਰਾਂ
ਇਕ ਪੈਸੇ ਦੀਆਂ ਚਾਰ।
ਚੰਨਣ-ਵਰਗਾ ਚੋਲਾ ਸੋਹਣਾ,
ਨੈਣ ਅਲੌਕਿਕ, ਸੁਰਮਾ ਸੁਨਹਰਾ,
ਮੱਥੇ ਟਿੱਕਾ ਟੂੰਮਾਂ ਲੜਾਂ ਲਟਕਣ
ਜਾਪੇ ਰਾਜ ਕੁਮਾਰ।
ਲੰਬ ਲੰਬ ਜਾਣ ਕਸੀਦਲੇ, ਕੋਲੇ
ਪੈਸਿਆਂ ਨਾਲ ਪਵਾਏ ਕੋਲੇ
ਤੁਰ ਤੁਰ ਪੈਂਦੀਆਂ ਨਾਰ
ਦਿਨ ਉਨ੍ਹਾਂ ਦੇ ਸਰਵਣ ਪੁਰਵਣੇ
ਸੀਸ ਮਾਰੇ ਹੰਕਾਰ

ਜਦ ਕੋਈ ਚਲੇ ਦਿਮਾਗ
ਓਹ ਨਾਲ ਵੇਚੇ ਕੁਸਕਾਨ
ਜਿਸਦੇ ਫਲ ਦਾ ਘਰ ਸੁਰਗਾਂ ਵਿਚ
ਰਿਹਾ ਨ ਅਜ ਵਿਚਾਰ
ਓਹ ਕੀ ਮੇਰੇ ਕਰਤਾਰ
ਸਾਡੀ ਗਲਿਆਂ ਬਾਹਰ
ਵੇਚੇ ਉਹ ਕਸਮੀਰੀ ਨਾਰਾਂ
ਇਕ ਪੈਸੇ ਦੀਆਂ ਚਾਰ

ਸਾਡੇ ਅਸੋਚ ਬਾਹਰ

ਸਾਡੇ ਅਸੋਚ ਬਾਹਰ,
ਵੇਖੇ ਉਹ ਕਸ਼ਮੀਰੀ ਨਾਰਾਂ
ਇਕ ਪੈਸੇ ਦੀਆਂ ਚਾਰ।
ਚੰਨਣ-ਵਰਗਾ ਚੋਲਾ ਸੋਹਣਾ,
ਨੈਣ ਅਲੌਕਿਕ, ਸੁਰਮਾ ਸੁਨਹਰਾ,
ਮੱਥੇ ਟਿੱਕਾ ਟੂੰਮਾਂ ਲੜਾਂ ਲਟਕਣ
ਜਾਪੇ ਰਾਜ ਕੁਮਾਰ।
ਲੰਬ ਲੰਬ ਜਾਣ ਕਸੀਦਲੇ, ਕੋਲੇ,
ਪੈਸਿਆਂ ਨਾਲ ਪਵਾਏ ਕੋਲੇ,
ਤੁਰ ਤੁਰ ਪੈਂਦੀਆਂ ਨਾਰ,
ਦਿਨ ਉਨ੍ਹਾਂ ਦੇ ਸਰਵਣ ਪੁਰਵਣੇ,
ਸੀਸ ਨਵੇ ਹੰਕਾਰ।
ਜਦ ਕੋਈ ਚਲੇ ਦਿਮਾਗ,
ਓਹ ਨਾਲ ਵੇਚੇ ਮੁਸਕਾਨ,
ਜਿਸਦੇ ਮੁਲ ਦਾ ਘਰ ਸੁਰਗਾਂ ਵਿਚ
ਰਿਹਾ ਨ ਉਨ੍ਹਾਂ ਵਿਚਾਰ,
ਓਹ ਕੀ ਮੇਰੇ ਕਰਤਾਰ?
ਸਾਡੇ ਅਸੋਚ ਬਾਹਰ,
ਵੇਚੇ ਉਹ ਕਸ਼ਮੀਰੀ ਨਾਰਾਂ
ਇਕ ਪੈਸੇ ਦੀਆਂ ਚਾਰ।

V. ਸਾਰੀ ਗਲੀਓ ਬਾਹਰ.

Out Beyond Our Lane

Out beyond our lane, selling pears of Kashmir
Four for a penny, was he; with a forehead
Broad like the moon, eyes sparkling features sharp,
Raiment torn to tatters, looking still a prince.
Passed by, some shabby unhandsomes, their pockets
Swelling with coins, heels raised but hearts
All empty, and heads swollen with pride.
And whenever some called him,
He sold to them with a smile;
And the price, he put in a jar
of water sweet, and forgot it for a while
How this is so, Oh Providence mine!
Out beyond our lane.
Selling pears of Kashmir
Four for a penny was he.

VI ਗੀਤ

ਨਾਲੇ ਰੋਈਏ ਤੇ ਨਾਲੇ ਹਸੀਏ ਵੇ,
ਕਿਨੂੰ ਭੇਤ ਦਿਲੇ ਦਾ ਦਸੀਏ ਵੇ।
ਸਾਨੂੰ ਲਗਾ ਇਸ਼ਕ ਦਾ ਰੋਗ ਵੇ,
ਜਿਉ ਕਣਕ ਨੂੰ ਲਗਦਾ ਢੋਗ ਵੇ,
ਅਸੀਂ ਰਸੀਏ ਤੇ ਕੀਕਣ ਰਸੀਏ ਵੇ...

ਸਾਨੂੰ ਪਤਾ ਅਕਾਸ਼ੀ ਉਡਣਾ ਕੀ,
ਤਾਰਿਆਂ ਦਾ ਚੋਗਾ ਚੁਗਣਾ ਕੀ,
ਪਏ ਮੁੜ ਮੁੜ ਜਾਲੀ ਫਸੀਏ ਵੇ...

ਅਸਾਂ ਕਟੇ ਹਜ਼ਾਰਾਂ ਰਾਤ ਜਗੇ,
ਮਤਾਂ ਮਲੀ ਹੁਸਨ ਦੀ ਹਥ ਲਗੇ,
ਪਏ ਅੱਵੇਂ ਜਿੰਦ ਨੂੰ ਡਸੀਏ ਵੇ...

ਵਾਰੇ ਸ਼ਾਹ ਦਾ ਕਹਿਣਾ ਸਚ ਦਾ ਏ,
"ਜੀਉ ਰਨ ਦਾ ਗਜਰਾ ਕੱਚ ਦਾ ਏ,"
ਪਰ ਨਸੀਏ ਤਾਂ ਕਿਥੇ ਨਸੀਏ ਵੇ...

ਨਾਲੇ ਰੋਈਏ ਤੇ ਨਾਲੇ ਹਸੀਏ ਵੇ,
ਕਿਨੂੰ ਭੇਤ ਦਿਲੇ ਵਾਲਾ ਦਸੀਏ ਵੇ।

—

VI गीत

नाले रोइये ते नाले हसीये वे
किन्नु भेत दिलां दा दसिये वे
सानूं लगा इसक दा रोग वे
जिऊं कणक नु लगदा ढोग वे
असी रसिये ते कीकण रसिये वे
सानु पता अकासी उड़ना की
तारिआ दा चोगा चुगणा की
पये फड़ फड़ जानों फसियें वे
असां कटे हजारां रात जगे
मतां मली हुसन दी हथ लगे
पये अवें जिंद नुं डसीये वे
वारे साह दा कहिणा सचदा ए
जीउ रन दा गजरा कच दा ए
पर नसिये तां किथे नसिये वे
नाले रोइये ते नाले हसिये वे
किन्नु भेत दिल वाला दसिये वे

—2—

VI. ਗੀਤ A Song

As weeping as well laughing
Whom to tell the hearty secret
Afflicted I am with love
As the wheat attacked by rust.
How shall I find mirth in life?
I know not how to soar in the skies
And pick the feed of stars.
So in the worldly net and snares
Repeatedly entangle.
A thousand waking nights I pass
So the pearl of beauty, may be found,
But in vain I have bitten at life.
Waris Shah the poet has truly said
"The heart of woman is a glassy bangle"
But there is no place away to fly.
So weeping as well laughing
None to tell the inner cry.

VII ਪੰਜਾਬਣ ਦਾ ਸੀਤ
ਮੈਂ ਪੰਜਾਬ ਦੀ ਕੁੜੀ,
ਪੰਜ-ਦਰਿਆਵਾਂ ਦੀ ਪਰੀ।
ਮੇਰੀਆਂ ਸੰਨ ਸੰਨ ਬਾਗੇ
ਨੱਧੀ ਰਿੜਕ ਰਿੜਕ ਬਣੀਆਂ,
ਪੇਰਾ ਪਤਨਾ ਪਤਨਾ ਨੱਕ
ਪੀਂਘਾਂ ਝੂਟ ਝੂਟ ਬਣਿਆ,
ਮੇਰਾ ਸੰਨਾ ਸੰਨਾ ਰੰਸ
ਮੱਖਣ-ਪੇੜੇ ਖਾ ਖਾ ਬਣਿਆ,
ਮੇਰੀਆਂ ਧਾਫ਼ ਧਾਫ਼ ਅੱਖਾਂ
ਖੁਨ੍ਹੀਆਂ ਪੈਣਾਂ ਭਖ ਭਖ ਬਣੀਆਂ;
ਪਰ ਮੈਂ ਤੇਰੀ ਨਾ ਬਣਾਂ,
ਮੁੰਡਿਆ ਛੱਡ ਦੇ ਮੇਰੀ ਬਾਂਹ।

ਭਾਵੇਂ ਮੁੰਡਾ ਤੂੰ ਜਵਾਨ,
ਤੇਰੀ ਨੌਹੇ ਵਰਸੀ ਜਾਨ,
ਤੇਰੀ ਛਿੰਜਾਂ ਵਿਚ ਘੁਮਕਾਰ, → ਪਰਾਇਤ
ਤੇਰਾ ਪਰਿਆਂ ਵਿਚ ਸਤਕਾਰ,
ਤੇਰੀ ਤਿੰਝਣਾਂ ਵਿਚ ਭਿਣਕਾਰ,
ਭਾਵੇਂ ਮਿਨਾਰਾਂ ਦਾ ਤੂੰ ਵਾਨੀ,
ਤੇਰੀ ਚਾਂਦੀ-ਜੜ੍ਹੀ ਪੰਜਾਨੀ;
ਤੇਰੇ ਹੇਠ ਹਜ਼ਾਰੀ ਘੋੜ੍ਹਾ,
ਤੇਰੇ ਪੱਰ ਜ਼ਰੀ ਦਾ ਜੋੜ੍ਹਾ,
ਫਿਰ ਵੀ ਤੇਰੀ ਨਾ ਬਣਾਂ,
ਮੁੰਡਿਆ ਛੱਡ ਦੇ ਮੇਰੀ ਬਾਂਹ।

ਜਿਸ ਦਿਨ ਬਣੇ ਦੇਸ ਤੇ ਭੀੜ
ਆਵਣ ਵੈਰੀ ਘੱਤ ਵਗੇਰ,
ਜਿਸ ਦਿਨ ਪੰਜ-ਦਰਿਆਂ ਦਾ ਮਾਣ
ਨਸੈ ਹਥ ਵੈਰੀ ਦੇ ਜਾਣ,
ਜਿਸ ਦਾ ਪਹਿਨਾਂ ਖੂਨ ਕੜ੍ਹੇ
ਜਿਹੜ੍ਹਾ ਪਹਿਨੇ ਪੂਰ ਚੜ੍ਹੇ
ਜਿਹੜ੍ਹਾ ਸਭ ਤੋਂ ਅਸੇ ਨੜ੍ਹੇ,
ਵੇ ਮੈਂ ਉਸ ਦਾ ਬਣਾਂ,
ਵੇ ਮੈਂ ਉਸ ਨਈ ਜੀਆਂ
ਵੇ ਮੈਂ ਉਸ ਨਈ ਮਰਾਂ।
ਮੈਂ ਪੰਜਾਬ ਦੀ ਕੁੜੀ,
ਪੰਜ-ਦਰਿਆਵਾਂ ਦੀ ਪਰੀ।

—

VI: पन्नाबज दा गीत

मैं पंजाब दी कुड़ी
पंज दरियांवा दी परी
मेरीआ गोल गोल बांवां
लसी रिड़क रिड़क बणियां
मेरा पतला पतला लक
पीघां झूट झूट बणिया
मेरा गोरा गोरा रंग
मखण पेड़े खा खा बणिया
मेरियाँ साफ साफ अखाँ
खुलियाँ पणा अख अख बणियां
पर मैं तेरीआ बणा
मुड़िया छड़ दे मेरी बांह
भावें मुंडा तूं जवान
तेरी लोहे जान
तेरी छिंजां विच धुमकार
तेरा परियां विच सतकार
तेरी तिंजणां विच मिणकार
भावें मिलखां दा तूँ वाली
तेरी चांदी जली पंजाली

तेरे हेठ हजारी घोड़ा
तेरे पेर जड़ी दा जोड़ा
फिर वी तेरी नां बणा
मुड़िया छड़ दे मेरी बांह
जिस दिन बणे देस लोभीड़
आवण वैरी घत बहीर
जिस दिन पंज दरिया दा माण
लगे हथ वैरी दे जाण
जिस दा पहिला खून कड़े
जिहड़ा पहिलां पूर चढ़े
जिहड़ा सभ तों आगे लगे
वे मैं उसदी बणा
वे मैं उस लाडी जीवां
वे मैं उस लयी मरां
मैं पजाब दी कुड़ी
मैं पंज दरियावां दी परी

VII. ਪੰਜਾਬਣ ਦਾ ਗੀਤ
Song of a Panjabi Lass

I am a daughter of Panjab, a fairy of rivers five.
Churning daily the whey my arms have developed round
Moving the swing my waist is shapely thin.
My clear complexion, the lumps of butter fed.
My sparkling eyes the open air life has made.
But I shall not be yours, O boy! leave my arm.
Though a youthly boy you are with a strength of steel,
Your echoes in the arena, your respects in the meets
Your hum in the ring of spinning girls, though lord of the lands you are,
Your silver studded yoke, and a steed thousands worth to ride
And a gold embroidered pair of shoes,
Yours still I shall be not, leave my arm O boy!
When the country is up in a crisis, the enemies come in herds
When the pride of the Land of Rivers Five, invader is up to defy
He whose blood is first to boil, He who first faces the broil
And leads the fight before the rest; His shall I surely be.
For him shall I live; for him shall I die
I am the daughter of Panjab Fairy of Rivers Five.

Borshevsky thanked Prof. RaghuVira for sending him the Persian-English Dictionary and Storey's *Survey of Persian Literature*. Vorobyov-Desyatovsky was given a microfilm of the Gilgit ms of the Saṅghāṭa-sūtra. He sent two of his offprints on the Saka ms "E" and Tibetan documents from Lob.nor. L. Putschkowski was delighted to receive *Die Pekinger lamaistichen Blockdrucke in mongolischen Sprache* to further his cataloguing of Mongolian xylographs in Leningrad.

7 Apr 1956. Prof. RaghuVira to Mme. Tatiana Petrova: "Your letter has given me genuine pleasure. I have received the beautiful packet of coloured photographs from Leningrad sent by you by airmail. They are wonderful. They are a treasure by themselves. I thank you for them.

"I have sent my small book of poems to the book binder to prepare a special silk-binding for you. I have also put in a special printed folio with a dedicatory inscription to you as a very small remembrance. It will be sent by airmail after a week.

"The news that you give about the completion of the photographic work in Leningrad has put into me an extra kilogram of blood. My heart is in Leningrad and Moscow with the photographs

and books. I am grateful to you, to the Akademia Nauk and to the people of Russia for the immense help they have given me. My gratitude is in a way my country's gratitude. I met Pt. Jawaharlal Nehru. He is also anxious to cast his loving eyes on your great gifts. All my friends are waiting.

"It may interest you to learn that I have been re-elected to the Upper House of the Indian Parliament for a further term of six years.

"I have been sending books to the Akademia Nauk Fundamental Library. Kindly do not hesitate to write to me if you need anything from India. You know it would be a great pleasure for me to send anything you require."

13 May 1956. Academy of Sciences sent six boxes of materials by plane via Helsinki (Korneev, Chief of the Foreign Department of the USSR Academy of Sciences).

1 July 1956.

आपका पत्र मिला | हर्ष की बात है कि आप ने मुझे अपना नव प्रकाशित शब्दकोष भेज दिया | निस्संदेह यह शब्दकोष मेरे मित्रों तथा मेरे लिये निहायत लाभकारक होगा | इस समय हमारे देश की हिन्दी भाषा के कई विशेषज्ञ हिन्दी - रूसी परिभाषिक शब्दों का शब्दकोष तैयार कर रहे हैं | यह कार्य हमारे लिये निहायत कठिन है इस लिये आप का शब्दकोष हमारे काम के लिये बहुत उपयोगी होगा |

आप की इस कृपा के लिये हम सदा ऋणी रहेंगे | मैं आप के स्वास्थ्य की तथा काम में बड़ी सफलताओं की कामना करता हूं |

आपके बेल्लीशेव

मास्को १ जुलाई १९५६

Comprehensive English-Hindi Dictionary was sent to several scholars in the USSR. They were delighted to receive it, as it would help them in their lexicographical projects of modern Indian languages.

लेनिनग्राद, १७/७/१९९६.

श्रद्धेय रघुवीर महोदय,

आप का शब्दकोश १४ जुलाई को मिल गया, बहुत बहुत धन्यवाद। अगले दिन आप का स्नेह-पत्र भी मिला। इस महत्व पूर्ण और (बहुमूल्य दान द्वारा आपने मुझे बहुत अनुगृहीत किया है। भविष्य में आप का यह विशाल और पांडित्यपूर्ण कोश भी दोनों कार्यों में (जिनमें शब्दकोश-रचना संबंधी कार्य भी सम्मिलित है) बड़ी भारी सहायता अवश्य करता रहेगा। आप का श्रद्धापूर्वक —

प्रो० रूदिन

(Semyon Rudin)

कुछ दिन हुए आप का बृहत् 'English-Hindi Dictionary' पाकर मुझे बड़ी प्रसन्नता हुई। अनेक-अनेक धन्यवाद। आप का शब्दकोष हमारे लिये बहुत उपयोगी होगा। संप्रति मैं उस-के बारे में एक-लेख लिख रहा हूँ। इस के साथ-साथ हिंदी कोशकला के विकास का संक्षिप्त वर्णन भी करना चाहता हूँ। आप की अकडमी की प्रकाशित वार्षिक रिपोर्ट हम को भेजने की कृपा करें तो अनुग्रह मानुँगा।

व० बेस्क्रोवनी।

२५-७-५६.

I am very thankful to you for a kind presentation copy of your big *Comprehensive English-Hindi Dictionary* of Governmental and Educational Words and Phrases, which I received yesterday. Of course, it will be very useful for my work.

Leningrad, *31 July 1956* Vladimir Kalyanov

प्रिय मित्र श्री रघु वीर !

आपका भेजा हुआ शब्दकोष मुझे मिला। मैं उस के लिये आपको हार्दिक धन्यवाद देते हुए नव प्रकाशित अंग्रेज़ी - रूसी शब्दकोष आप के लिये भेजता हूं। आशा है कि अगर आप हिन्दी - रूसी शब्दकोष तयार करेंगे तो इस पुस्तक से आप को सहायता मिलेगी।

एक बार और मैं आप के काम में नई सफलताओं की कामना करता हूं।

आपका चेलीशेव

मास्को 13-८-१९५६

МИНИСТЕРСТВО КУЛЬТУРЫ СССР—ГЛАВИЗДАТ
ИЗДАТЕЛЬСТВО ЛИТЕРАТУРЫ НА ИНОСТРАННЫХ ЯЗЫКАХ

FOREIGN LANGUAGES PUBLISHING HOUSE • ÉDITIONS EN LANGUES ÉTRANGÈRES

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माननीय रघुवीरजी,

आपकी इंग्लिश-हिन्दी डिक्शनरी मिली।
इस सुंदर ज्ञानोपहार के लिए हम हृदय से आभारी हैं।
यह ग्रन्थ हमारे लिए अति उपयोगी प्रामाणित होगा।
यह सुंदर ग्रन्थ हमें सदा आपका स्मरण कराता रहेगा।

सधन्यवाद,

भवदीय,

[signature] (मेत्योल्किन)
डाइरेक्टर

Young Vladimir Svyatoslavovich Vorobyov-Desyatovsky passed away suddenly on *2 July 1956*. He had worked with Prof. RaghuVira for weeks in the selection of Tibetan xylographs to be microfilmed. Prof. RaghuVira sent a condolence message to the Academy of Sciences, Leningrad: The International Academy of Indian Culture places on record its deep sorrow at the sudden passing away of the young Soviet Indologist Vladimir Svyatoslavovich Vorobyov-Desyatovsky in the prime of his youth. Mr. Desyatovsky was collaborating with the Academy. The gap that he leaves behind him will not be easily filled up for many years to come. Mr. Desyatovsky leaves behind him a devoted wife and a baby son. The Academy sends its message of condolence to his widow, as well as to the Oriental Institute of Leningrad, and to the Academy of Sciences in Moscow.

Alexei S. Barkhudarov wrote from Moscow on *7 Sep 1956*: "I am greatly touched with this sign of kindness and have no proper words to express my gratitude to Prof. RaghuVira for his remarkable present and to you for the troubles you have taken in arranging the dispatch of the required copies. I was told that several copies were received by some of my colleagues working on Hindi, for whom this Dictionary was also asked by me. Of course we were acquainted with the enormous work carried out by The International Academy of Indian Culture. Most of your publications reached us some years ago through our State Library. The recent publications were presented by Prof. RaghuVira to our Academy. But for our everyday current work on lexicography and translation we were in great need of such a dictionary as a *reference book.* I think that this dictionary must be properly used for teaching Hindi to our students, but the kind of work for which it is quite indispensable is translation of scientific texts.

"I looked through the Dictionary and found that the Sanskrit material used in it shows by itself the enormous word-building capacity of the modern literary Hindi language. It is evident to me, even though from the view-point of a Russian-speaking person, that the nature (*prakṛti*) of the Hindi language does not deserve being in such a modest, I should even say, over-modest, state in which it has been until recent times. The compilers managed to show vividly the many-sided and profound nature of the modern Hindi language. Thus far as regards Hindi proper.

"But as regards Sanskrit, the dictionaries of such a sanskritised type and, expecially, the dictionaries of Prof. RaghuVira give us evidence of the vitality of classical Sanskrit. It seems to me that it is much owing to the modern national languages and first of all to Hindi, that Sanskrit has reached such a condition of one of the living Indian literary languages and is rightly regarded as such by most of scholars. In this respect it would be remarkable to introduce here the words of Academician A. Barannikov, addressed to us his pupils in one of his introductory lectures delivered in 1946 (?):

"At first—he says—when I began to be acquainted with Sanskrit I considered it as a dead classical language, along with the old Greek and the Latin, as some kind of an ancient museum, a carefully kept treasure-house from which everything can be taken but nothing to which can be added. But only some years later I deeply realised that Sanskrit is in function even today as a vast modern store-house for all modern Indian languages, the treasury from which not only everything is being taken but to which also something new is being given. And nowadays, regarding this wonderful upheaval in the field of Indian terminology it would be too little to say that Hindi without Sanskrit is not Hindi, we should also say that Sanskrit without Hindi can no more be a living language. If the principle according to which you can not get proper knowledge of Hindi without knowing Sanskrit proved to be true all the times. Today another statement is more characteristic, according to which the deep knowledge of Sanskrit is not possible without the close acquaintance with modern literary Hindi. It is due to the growth of modern Indian terminology, expecially that of Hindi, that Sanskrit in modern period can be used in literature..."

"I think that this Dictionary is an obvious proof of such a statement. The Dictionary is of great use of Prof. Biskrovny, engaged for many years in compiling a great Hindi-Russian Dictionary. Today he is preparing a new edition of his short Hindi-Russian Dictionary, and the main difficulty which stands before this work—is the absence of authoritative sources of Hindi terminology, equivalent to Russian (properly speaking Latin or Greek) terms. Now, I think, this gap is filled by the Dictionary of Prof. RaghuVira.

"I would not like to trouble Prof. RaghuVira with addressing to him directly with such a long letter because he is too preoccupied with his work. If you find it necessary, you may aquaint him with this letter. Please convey my deep gratitude and regards to Prof. RaghuVira."

Once more accept my thanks. With best wishes,

Yours sincerely

/Alexei Barkhudarov/

Алексей Бархударов.

H.E. Sri Prakasa, the Governor of Bombay wrote on *28 Dec 1956* to Prof. RaghuVira that the boxes of photographs from the USSR had been cleared by the customs.

"I thank you for your kind letter of *Dec 20*. You will please excuse this delay in replying. I purposely postponed writing till I had met your dear son, daughter and daughter-in-law. They were all good enough to see me yesterday, and I was very pleased to meet them. I congratulate you on having such a distinguished family, all members of which are so devoted to learning and research. They were to have left Bombay today.

"I learnt from them more details of your Mongolian adventure. You are indeed a wonderful man, and we have all reason to be proud of you. I hope every assistance will be forthcoming in your good work so that we might be helped to realise how widespread our contacts had been in the past, and what influence we can still wield in the cultural world."

6. ACHING HEART OF BUDDHIST MONGOLIA

Prof. **Rinchen** wrote on *10 Feb 1957*:

Mon cher ami savant,

avec remerciement j'accuse la reception de Votre lettre et de Remington type-writer. Le ministere de culture et d'education tchecoslovaque aussi me donnait en present une machine a ecrire et j'ai actuellement deux machines a ecrire.

Le catalogue des livres est tres interessant pour moi, mais je n'ose pas d'abuser Votre bonte. En mois passe notre gouvernment m'avait donne la permission de faire une deposit de cent dollars americains a la librairie Luzac a Londres et je faisais deja le commandement des livres necessaires pour mon travail scientifique.

J'ai l'intention de publiquer mes collections du folclore mongol et en premier rang un volume des materiaux pour l'etude du chamanisme mongol. J'ai deja fini la transcription latine du texte mongol des hymnes chamanistes et a la fin de ce mois je l'envoie a Helsinki. En mars j'espere de Vous envoyer un article sur les noms propres mongols d'origine sanscrite et a la fin d'annee mes colophons du Tanjour mongol.

Je n'avais pas oublie notre entretien sur le destin tristeek de notre alphabet national et de notre belle et riche langue litterair qui est aneantie par cyrillique et sa orthographie barbarique. D'un seul coup nous avons perdu tous les traditions progressives de notre litterature, toutes notres traductions des chefs-d'oeuvre de la litterature chinoise et indienne et nous nous avons mettes en un rang avec les esquimos et les autres peuplades, qui avaient le malheur de n'avoir l'ecriture et la litterature nationale. Ici personne n'a du courage d'elever son voix et j'ai ecrit une lettre a M. Khrouchtchev sur cette question. N'aves Vous pas la possibilite comme savant et membre du Parliament indien ecrire a lui et au chefs du Gouvernment chinois, parceque les mongols chinois, ils ont aussi l'intention triste de suivre a notre faute tragique? Il n'a pas aucun raison scientifique de remplacer un alphabet phonetique par autre non accommode au systeme phonetique de la langue. Ce changement poursuit un seul but d'anneantir toutes les traditions d'une grande litterature d'un peuple petit et c'est tres triste pour le coeur aimant sa langue maternelle, les traditions progressives de sa litterature. Perdre tous les tresors des siecles pour commencer d'abord! Votre voix du representant de la nation, qui a proclame Pantchachila aura plus de valeur, que notre!

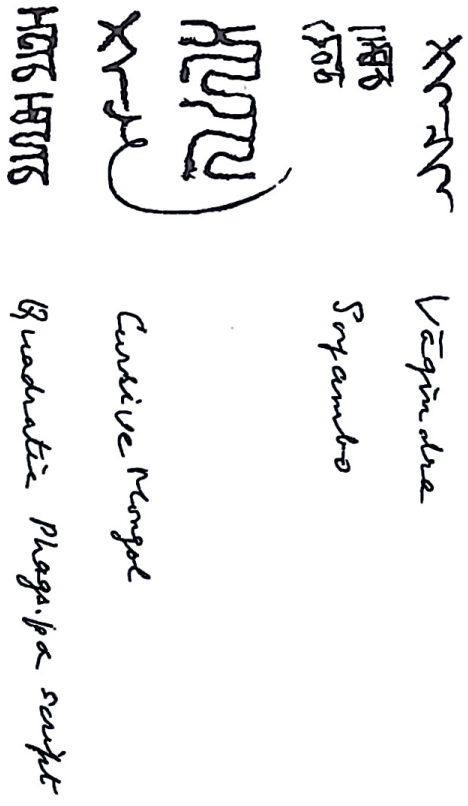
A l'occasion du Nouvel An mongol j'exprime a Vous et a Votre familie mes sinceres voeux de bonheur, de sante et de prosperite.

Votre devoué Rintchen.

PS. A son temps les instigateurs de cyrillisation etaient trois conseilleurs de notre ministere d'education, du comite des sciences et d'une instance plus haute. En Chine le meme role remplit

M. Serdutchenko, le conseilleur d'universite a Pekin avec sa femme kalmouk Boulgan Todayeva. L'annee passe j'ai lu son referat sur une conference a Koukou Khoto en Mongolie chinoise. Le referat etait indigne de savant, demagogique et mettait en compte l'absence des connaissances linguistiques de l'auditoire mongole. Quelle tristesse! Mon cher ami savant, ayes pitie a notre ecriture si bellle et si perfecte et a notre langue litteraire, condamne a l'anneantie. Mon voix est comme voix d'un homme en desert parceque je suis un seul linguiste au pays du peuple si petit! (reproduced as typed by Prof. Rinchen, without accents).

Alongwith this letter Prof. Rinchen sent a specimen of his name written in five different scripts used in Mongolia.



18 Apr 1957. Sudarshana, Sharada and myself left Prague and reached Moscow on the 19th at 1.30 midnight. We were received by officials of the Indian Embassy.

20 Apr 1957. Visited the Kremlin and its three surviving churches where the Czar (i) prayed, (ii) married and were crowned, and (iii) were buried. They were well looked after. Moscow had about 25 churches where people go to pray. Saw the old campus of the Moscow University where humanities were taught, had 23,000 students from the sixteen republics, as well as from other countries. Met Prof. Balaboushevich at lunch at the house of P. Ratnam. He arranged Miss Nina Gavrushina his assistant to accompany us. Gavrushina spoke Hindi and was writing on Hindi prose literature. Met Prof. Gafurov the chief of the Oriental Institute. He was a Tajik and had

written the history of Tajikistan. Dalnikov was heading the department of Mongolian in the Oriental Institute. He had visited India during the Buddha Jayanti in 1956, alongwith two Lamas. We were staying in the National Hotel overlooking the Red Square.

The Museum of Oriental Culture had a thaṅka showing the fourteen jewels (*ratna*) that came out during the churning of the ocean by the Gods. It was an extraordinary Mongolian scroll in depicting a legend from the Purāṇas. I requested the Director of the Oriental Institute, Leningrad to microfilm four mss. for me: Bhāvanākrama (cat. 420–23 Ms. Ind. VII.23), Uigur Suvarṇaprabhāsa, "E" fragment of Saka (Codex Petrovski), and Qobči tolge (Old coll., Jähring I.150). They sent twenty exposures of the Bhāvanākrama in *Aug 1957*. Prof. G. Tucci had published two parts and the Leningrad ms. was the third. I sent it to Prof. Tucci so that the full text could be edited.

Shankar Gaur who was working in the Moscow Radio did a broadcast on our research work, under the caption 'Indian Pilgrims in Moscow'.

Indian pilgrims in Moscow? Since when has Moscow become a place of pilgrimage for Indians whose traditional sacred places are Kashi, Prayag, Rameshvaram, Amarnath, and Ajmer? How has Moskwa river become as sacred and pure as Gaṅgā and Godāvarī? I will not be surprised, if such questions bother my listeners.

Well, in a way, Moscow could become a place of pilgrimage for those who love children, honour women, or worship work or science, or who are striving for peace and amity between nations.

Anyway, did not the great Indian patriot, the late Dr. Hardayal, exhort his countrymen to visit the Western countries? In his book *Hints on Self-culture*, he wrote: For modern Indians, places of pilgrimage—Hajj and Yatras—should be London, Paris, Berlin or Moscow. They will gain more merit by visiting these centres of modern culture than their traditional religious places.

Well, then, what is this talk of Indian pilgrims in Moscow? Who are they and what are they here for? These Indian pilgrims—man, wife and his sister, all three gifted Indologists, have come, in the pilgrim-fashion all the way from India, round the Cape of Good Hope, visiting important centres of Indological studies in Europe like Cambridge, Paris, Utrecht, Rome, and Prague, to the Soviet Union for onward travel to Ulaanbaatar, the capital of the Mongolian People's Republic.

Dr. Chandra, his wife Dr. Sharada Rani, and his sister Dr. Sudarshana, are now here in search of the remnants of Indian culture in the Soviet Union and Central Asia. Their visit has recalled to my mind the glory of Greater India, when India had cultural contacts with many countries in Asia. Even since Emperor Aśoka repented after the horrible Kaliṅga war, instead of armies, India sent out only missionaries to preach the gospel of the brotherhood of man, peace and non-violence.

Dear listener, won't you feel happy to know that the message of the Buddha once spread as far as the bank of Volga, and the far off regions of Buryat Republic? That the once notorious Siberia was at one time a stronghold of Buddhism. The famous Indologist, Prof. RaghuVira took about one and a half lakhs of microfilms of Buddhist manuscripts from Siberia, when he visited the Soviet Union in 1955. Imagine! Even today there are Buddhist Vihāras in the far-off Mongolian

People's Republic! If you visit these regions, you will be greeted with namaste, and honoured as coming from the Land of the Buddha! The tales of Vikramāditya, Bhoja and Krishna (Gisna, as they call him) are popular among these people even today. I am sure, you will be very happy to meet a Ratna, a Dharmarakshita, a Dharmadhara, or a Sanjaya-raksha in these regions. The President of the Mongolian Republic is Sambhu, or Shambhu. And how happy you would be to be served with *kheer* (the Indian rice-pudding), *rabri* (Indian condensed milk), *mal poora* (sweet pies), *batasha* (sugar balls), and will you not like to become wise by eating the *Upādhyāya Cakra* or the Professor's Cake? And, how happy an Indian woman will be to witness a marriage ceremony in Ulaanbaatar? The same pomp and fuss as in an Indian marriage, the same walking several times round the sacred fire to take the marital oath, and the same eating together of the milk products by the bride and bride-groom. Even the same comparison of horoscopes!

I could go on like that, but I should leave it to Dr. Lokesh Chandra and party to give a scientific account of this fascinating story, when they return to Moscow from Ulaanbaatar, Leningrad and other places.

"How have you liked your stay in the Soviet Union?" I asked Dr. Lokesh Chandra. We have been highly impressed by whatever little we have seen during our brief visit here. Dr. Lokesh Chandra continued: "The people's friendly curiosity about India and things Indian has simply charmed us. Above all, this visit will go a long way in removing any wrong notions that we might have had due to false propaganda against the Soviet Union."

His wife Sharada Rani, and sister Sudarshana Devi, who have done research work on Indonesian themes, had also to say something. Sharadaji has been highly enthused by the energy, enthusiasm and resolve of the Soviet people to build up their state, while Sudarshana has been convinced of the sincere desire of the Soviet people for peace.

26 Apr 1957. Flew over snow-covered mountains, Anggara River, Baikal Lake covered with ice, hillocks of sand with very sparse grass or shrubs, at an altitude of 3000 metres. Reached Ulaanbaatar at 8.40 am. Madame Ratna Rinchen, Chulun Bat (interpreter), Ven. Dambadorje (Bstan.pa.dar.rgyas, 58 years), Ven. Gombo Dorje (Deputy Abbot of the Gandan Monastery, 71 years) and Prof. Lubsan Vandan were at the airport to receive us with affection. Mme. Ratna told us that there are three museums in Ulaanbaatar: Central State Museum, Sukhebator Museum (of the Revolution), Choijinlam-in sum, and the monastery of Gandan. Our food was vegetarian and they reassured us that the Mongols are vegetarian in summer and their main 'white diet' is based on milk.

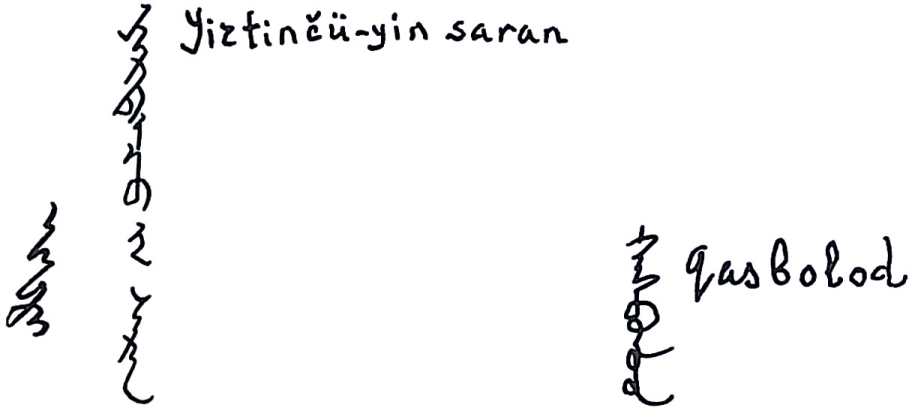
Prof. **Rinchen** told us that the State Library has over a hundred sumbums, besides seven editions of the Tibetan Kanjur: a 14th century handwritten ms. called Rgyal.rtse.them par.ma, Narthang, Beijing, ms. written with gold, ms. written with silver, ms. in nine inks (navaratna ed.) and the Urga xylograph. Derge, Narthang, gold ink ms. editions of the Tanjur. 1500 wood-printing blocks of the Śatasāhasrikā Prajñāpāramita have survived. A marvellous manuscript of the Guhyasamāja written on silver with embossed golden letters: an example of the exquisite art of the

Mongolian people. The original Candan Jovo is in Ulanude the capital of Buryatia. Jibcundampa Qutuγtu had sent a delegation to Buryatia to bring it to Mongolia but it did not materialise. In 1957 the Candan Jovo was in the Museum of Atheism. Prof. Rinchen saw a manuscript of the **Mongolian Pañcatantra** in personal possession near Qubsuγul Lake (*kok* 'blue', *su* 'water', *γul* 'lake': the blue water lake). Shaman prayers have Sanskrit names like Agni. Shaman prayers begin with Rāma. The Gandan Monastery had quite a few Sanskrit mss. Prof. Rinchen had collected Shaman folklore, legends, tales, proverbs and hymns and they run into 5000 typed pages.

Prof. Rinchen and Madame would drop in every now and then to see that all three of us were hale and hearty, happy and busy, and to provide for any emergent need. Mother Ratna was affection incarnate and my wife Dr. Sharada Rani addressed her 'mummy' and likewise my sister Sudarshana spoke of her as "our darling mother". Prof. Rinchen spoke of the encyclopaedic work Śes.bya.kun. chub.khyab in three volumes OṂ, ĀḤ and HŪṂ, published from Derge. He said that the biography of the Cha.har Geshe is important for Mongol history. He sent its full title *Rje.btsun bla.ma.dam.pa bkaḥ.drin mtshuṅs.med rje Blo.bzaṅ.tshul.khrims dpal.bzaṅ.poḥi thun.maṅ.baḥi rnam.thar* (short title: *Cha.har dge.bśes bla.maḥi rnam.thar*) in one volume (21 chapters). He spoke of the **history of the Amdo Region** used extensively by Vostrikov in his book on Tibetan historiography. Its short title is *A.mdo chos.ḥbyuṅ* (KA, KHA, GA) written by Dkon.mchog.bstan.pa.rab.rgyas. Prof. Rinchen had an illustration of the Choijin-lamin-sum. The Uigur capital Qara Balgasun "Black Town" had a colossal image of Maitreya. Prof. Rinchen was to send us a catalogue of the Tibetan and Mongolian works published by the printeries of Buryatia before 1914.

One evening Prof. Rinchen invited us for dinner at home. Two Lamas had come from the Gandan Monastery to prepare what they considered Indian cuisine inherited from the two Indian ācāryas at the monastery of Undur Gegen. They introduced the trilogy of Vikramāditya stories, Indian cooking, and confectionery (Mong. *batash* = Hindi *patāsā*). Both the Lamas had spent years of self-study to master the Sārasvata grammar in Sanskrit, as it had been translated by Tāranātha who incarnated as the Jibcundampa lineage upto the communist takeover. Rab.ḥbyams.pa Bstan.ḥdzin.ḥod.zer was also a great artist and gave us a large thaṅka of White Tārā done by him. Dge.bśes Ye.śes.thabs.mkhas wrote the lives of twenty leading Lama authors along with the list of their works. I published this in English translation under the title *Eminent Tibetan Polymaths of Mongolia* (Śp.16, *June 1961*). They came out of the kitchen to have a short talk with us. As they saw our interpreter, they sank back trembling with terror. The interpreter was Yama incarnate for them. The dreadful scenes of hells in Buddhist sutras crossed my mind and I prayed for the safety, or better life, of the two innocent and great minds. Prof. Rinchen said that rab.ḥbyams.pa is a higher degree than dge.bśes, in a moment of assurance that I need no negative apprehensions. It took time for Prof. Rinchen and mother Ratna to bring us to a joyous ambience. Their daughter Indri was the wife of the Dy. Prime Minister of Mongolia and she said: People say that my son is as beautiful as an Indian. The Mongolian aesthetics of icon-making was based on Sanskrit texts.

Prof. Rinchen sobbed as he told us that there were over 700 monasteries in Mongolia full of our heritage in its manifold aspects. Prof. Rinchen had come from Buryatia and every now and then his homeland came to his mind. All the Buryat monasteries have been destroyed. Only two or three survive in ruins. The Khampo of Ulanude Ye.śes.rdo.rje has been to India: what a longing of Prof. Rinchen to pilgrimage to his Holy Land of India. There are four higher monastic degrees from the lowest to the highest: dge.bśes, bkaḥ.bcu.pa, rab.ḥbyams.pa and sṅags.rams.pa. The Lamas take nothing from the hands of a woman. Prof. Rinchen translated my name into Mongolian: Yirtinčü-yin saran and wrote it in Mongolian. The heart of Prof. Rinchen was all wailing and tears. Whatever he said was to give vent to the endless trail of destruction. Gandan is a poor remnant of vanished grandeur. The Choijinlamin sum had 16 metre long appliqué thaṅkas of silk. The son of his daughter was Qasbolod which means Svastikavajra. His younger daughter was Shindza which is the name of the Monkey-King in the Journey to the West. Prof Xi Jinlin had concluded that this Monkey-King is Hanumān. Ten lakh statues were melted, two hundred thousand Lamas were shot, the jewelline literature was put to fire: grand tragedy of a small people. The wife of the Prime Minister is a Russian.



Indri Mongolian translation of Lokesh Chandra son of Indri

Prof. Rinchen had collected 250 **Sanskrit** proper **names of Mongols**. He was to write an article but never found time. He gave me some: Bulingγ-a, Indr-a, Indri, Ubasi (= upāsaka), Usniša, Usnika, Udbala (= utpala), Erdeni (= ratna), Kalindib or Galidevi (Kālī Devī), Galaradi, Garmasiddi, Girdi (kīrti), Gusali, Kümüdi (kumuda), Günda (kunda), Gübir-a (Kubera), Caγr-a (cakra), Sumer (Sumeru), Candr-a, Cambaγ-a (campaka), Candan, Cay-a (jaya), Can-a (jñāna), Cinamidr-a (jinamitra), Dan-a, Dibanggar-a (Dīpaṅkara), Dharm-a, Dharmased, Badm-a, Baqasbadi (Bṛhaspati), Bancaragči (pañcarakṣa), Buniy-a (puṇya), Biduriy-a (vaiḍūrya), Bacardar-a (vajradhara), Bačarbani, Bir-a, Buddharaγča (Buddharakṣa), Maqasri, Maqakala, Siridevi, Sumadi (sumati), Qayagriva (Hayagrīva), Čadrabal (kṣetrapāla), Indrani, Barbadī (Pārvatī),

Nataranča (Naṭarāja), Birman, Ramadebi, Maqarani, Badmabodi, Sundari, Garudi (fem.), Makiśvari, Arši, Udai (udaya), Divasen, Badmavadi, Midr-a (mitra), Raqu, Siva, Sumir.

Prof. Rinchen had a painting of the Mongol Emperor Āyubalibhadra of the Yüan dynasty. Ven. Bsam.pa.lhun.grub who painted the Four Lokapālas and Rab.ḥbyams.pa Bstan.hḍzin.ḥod.zer the Sanskritist wanted to come to India. How could the Government of Mongolia allow Lamas to go for pilgrimage. Buddhist images from Nepal as well as those of Mongolian workmanship were found in the melting furnaces of the Urals. The thaṅkas in the museums in Moscow are from Mongolia. Erdenidzu has ancient scrolls of the 15–16th centuries. The larger images were destroyed and the smaller ones have survived alongwith the thaṅkas. The larger images are not beautiful and newly made. Two hundred thousand scholars and monks were liquidated. All the monastic printeries were burnt. Several very ancient Sanskrit mss. are gone. Mongolian rulers were the descendants of Chinggis Khan. The mother of Prof. Rinchen also came from the clan of Chinggis Khan. The consort of Undur Gegen was an expert sculptor and herself a paragon of beauty. Undur Gegen went to Beijing and she passed away in anguish of separation. For return he made the images of Tārā in her physiognomy in her memory. She was not buried but was left on a hill. Dogs ate up the body. Undur Gegen could find only her hand. It was bound in silk. The disciples were told to keep the hand for all times. It was a sacred heritage and was preserved till 1940. The Ch'ing Emperor K'ang-hsi had the Amurbayasqulantu Monastery built for Zanabazar. The face of the main image was that of the consort. It was a very imposing building. It remnants stand till today. The images of Tārā are from this monastery. So also the statue of Undur Gegen sculpted by his consort. Pozdneyev has described this monastery in his book on Mongolia and its people. Mongol chiefs gave a sūtra in Tibetan and Mongolian written on gold leafs to the Eighth Jibcundampa.

Prof. Rinchen introduced us to a young boy of 19 years who had continued the tradition of making seals in the Phagspa script. His family had been seal makers for seven generations. He made sandalwood seals for three of us.

The Mongol Kanjur of Ligdan Khan was seen by Ceveng Zamcarano in 1905 in a monastery of Inner Mongolia. There were 50 or 60 volumes. Prof. Rinchen presented volumes of the Prajñāpāramitā translated by Jayapaṇḍita to the University Library of Ulaanbaatar. The library has a ms. of the Subhāṣita-ratna-nidhi in Mongolian with stories in the commentary translated by Chahar Dge.bśes. The text published by Ligeti is a 13th century translation of the Tibetan original by Tarniči toyin Sonom Gar-a. Mme. Ratna wanted Bodhi leaves from Bodhgaya, Pañcatantra, and Radhakrishnan's translation of the Bhagavad Gītā. A xylograph of the Mongolian translation of the **Pañcatantra** by Cha.har dge.bśes exists in the State Library.

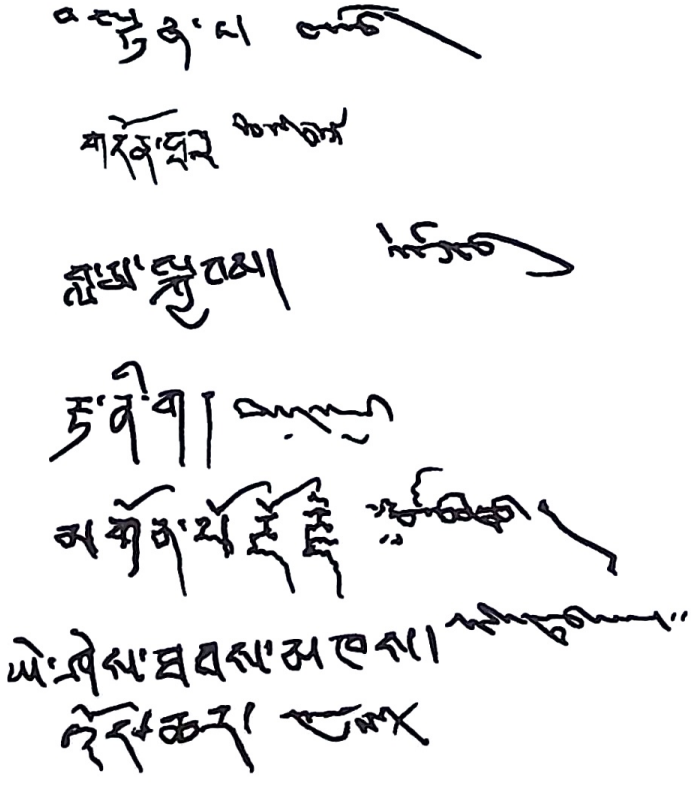
Marriage ceremony in former times in Mongolia was similar to the Indian customs: tying the knot of the couple, three steps together (*tripadī*), fire as witness, frankincense, flowers, rice, putting the *tilaka* mark on the forehead, recitation of dhāraṇī-mantras, and holding the hands with butter. After marriage the couple went to the monastery for worship.

Prof. Rinchen said that there are five histories of Buddhism in India, China and Mongolia in Tibetan.

i. Rgya.gar chos.ḥbyuṅ 'history of Buddhism in India' by Tāranātha
ii. Rgya.nag chos.ḥbyuṅ 'history of Buddhism in China' by Gombojab
iii. Hor chos.ḥbyuṅ 'history of Buddhism in Mongolia' by Sum.pa.mkhan.po
iv. Hor chos.ḥbyuṅ 'history of Buddhism in Mongolia' by Dharmatāla, in 281 folios. There is a copy in Hungary.
v. *Byaṅ.phyogs hor.gyi.yul.du dam.paḥi.chos rin.po.che ḥbyuṅ tshul.gyi gtam.rgyud bkra.sís chos duṅ bzhad.paḥi sgra.dbyaṅs* by Rtsa.ba.rta.mgriṅ. This was his last work. He was well-known in Tibet. He was a personal friend of the Dalai Lama XIII. He died in 1936. His history was xylographed in a monastery in Gobi, which was destroyed in 1937.

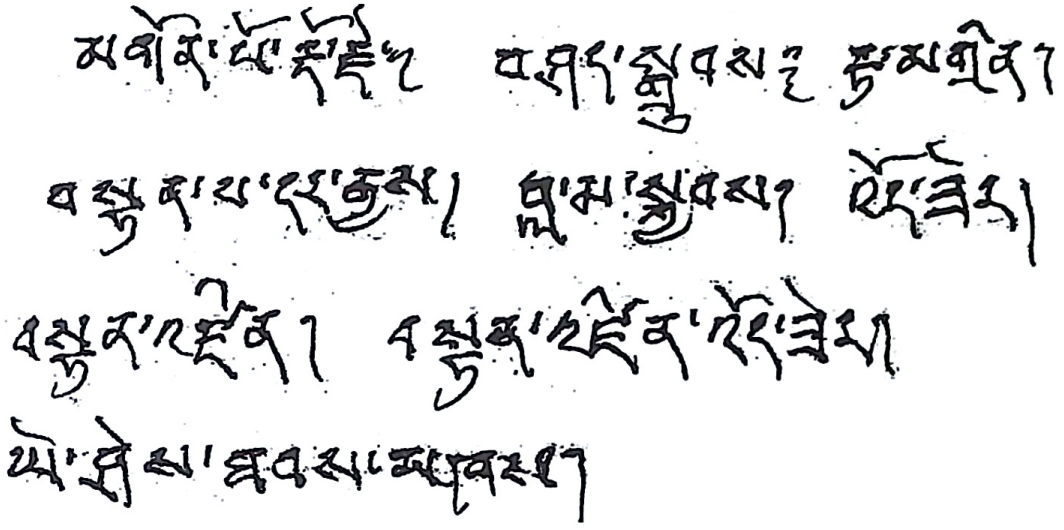
Pozdneyev's *Mongolia and the Mongols* (in Russian) describes the monasteries of Mongolia: Erdenidzu, Gandan, Zuṅkhure. Gandan had 10,000 Lamas in its heyday. Prof. Rinchen had a list of Mongolian monasteries as well as their descriptions. The National Archives has guide books describing the monasteries. Manchu records have details about their foundation and administration. The Soviets undertook the first vivisection in "our country". Erdenidzu was attacked five times till destruction. The mummy in the Choijinlamin sum is of the teacher of the Jibcundampa VII. The statue of Undur Gegen was sculpted by his consort. The masks came from the Gandan Monastery.

28 Apr 1957. Ven. Erdenipil welcomed us in his yurt. The following Lamas were present.

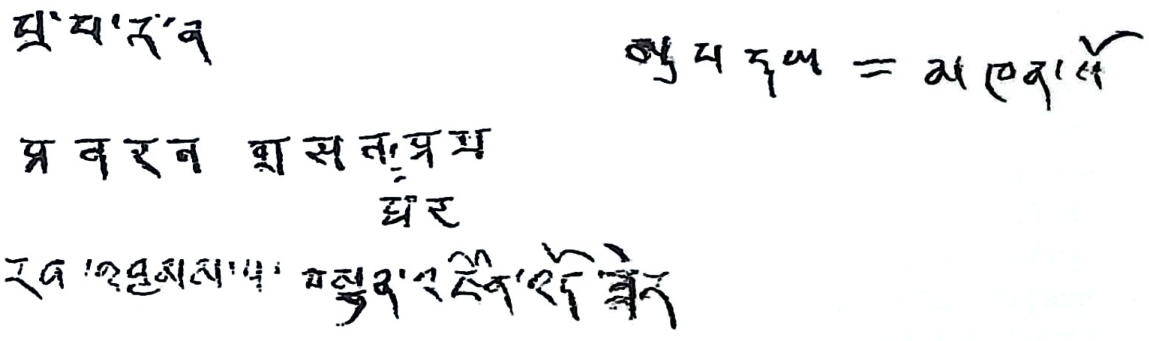


We were shown a Kalmyk manuscript in Tibetan and Mongolian. Mongolian was written in the Kalmyk script devised by Jayapaṇḍita Nam.mkhaḥ.rgya.mtsho. A trilingual xylograph of the Nāma-saṅgīti had the Sanskrit text in Lantsha, Mongolian is soyambo and Tibetan in the Tibetan script. **Lalitavistara in Mongolian** was a masterpiece of Mongolian calligraphy.

The Grand Ceremony Master Ven. Gombodo welcomed us in his yurt, as nine other Lamas were curious to ask questions. The nine were:



Ven. Tanzinodser knew Sanskrit and was studying the Sārasvata grammar in Sanskrit alongwith its revised translation by Tāranātha. He showed us the Nirnaya Sagar edition of the Sanskrit text. He pointed out that the canonical Tibetan rendering is not clear or correct in many places, while Tāranātha's version accords with the original perfectly. He wrote down his name in Tibetan and Sanskrit, which is reproduced below in his handwriting:



Rab.ḥbyams.pa = pravaraṇa (his academic degree, like Ph.D.)
Bstan.ḥdzin.ḥod.zer = Śāsana-dhara-prabha
Khampo = Upadaya (for upādhyāya).

The Gandan Monastery had four halls. The main icon was Avalokiteśvara attributed to the period of Sroṅ.btsan.sgam.po and hailing from Nepal. It was flanked by the Narthang Kanjur and a handwritten Kanjur. The second hall had a stick presented to Undur Gegen by Indian teachers in the 17th century. One of them had put his finger in the freezing waters of a river and the finger froze. He was known as 'Stone-finger'. A Nepalese conch plated with gold was used for commencing the ceremonies. The icon of Vajradhara had been sculpted by Undur Gegen. Twenty years ago it had several Sanskrit mss. The third hall had the mausoleum of a Jibcundampa which had been destroyed. It had icons made in Poland around 1911. Images decorated a stupa of butter. A splendid replica of Candan Jovo was the main statue. The fourth hall was the library (*dpe.mdzod lha.khaṅ*) rich in its holdings of rare works, sumbums, historical annals. The librarian showed us a bilingual ms. of Lam.rim.che.ba in Tibetan and Kalmyk Mongolian translated by Jayapaṇḍita Nam.mkhaḥ.rgya.mtsho the creator of the Kalmyk script. A bilingual ms of the Bhadrakalpika-sūtra in Tibetan and Mongolian was written in golden ink on black paper. A life of Lord Buddha in Mongolian was not a translation but an original work.

As we came out in the open, white swans were flying over us. The Lamas shouted in delight: what an auspicious sign brought by our Indian guests. To them the **white swans** heralded a **better future**. We sat down in the yurt where a sumptuous monastic lunch of yoghurt, sweet cakes (Skt. *apūpa*), bread, sweet milk-rice, butter, rice, vermicelli had been laid for us.

More details can be seen in my *Buddhism Across the Grasslands of Chinggis Khan* (2013: 185–86).

The library of the monastery had a rich collection of sumbums. Noted down the names of authors from their hanging tags.

1. Rje rin.po.che = Tsoṅ.kha.pa
2. Rgyal.tshab rin.po.che
3. Mkhas.grub thams.cad.mkhyen.pa
4. Paṇ.chen Blo.bzaṅ.chos.kyi.rgyal.mtshan
5. Skyabs.mgon Paṇ.chen thams.cad.mkhyen.pa rje.btsun Blo.bzaṅ.dpal.ldan.ye.śes.dpal.bzaṅ.po
6. Paṇ.chen thams.cad.mkhyen.pa.chen.po rje.btsun Blo.bzaṅ.ye.śes.dpal.bzaṅ.po (Panchen Lama II)
7. Rdo.rje.ḥchaṅ.chen.po°
8. Lha.miḥi rnam.ḥdren Paṇ.chen Dge.ḥdun.grub
9. Thams.cad.mkhyen.pa Lṅa.pa.chen.po
10. Kun.gzigs Lṅa.pa.chen.po
11. Rgyal.ba Bskal.bzaṅ.rgya.mtsho (Dalai Lama VII)

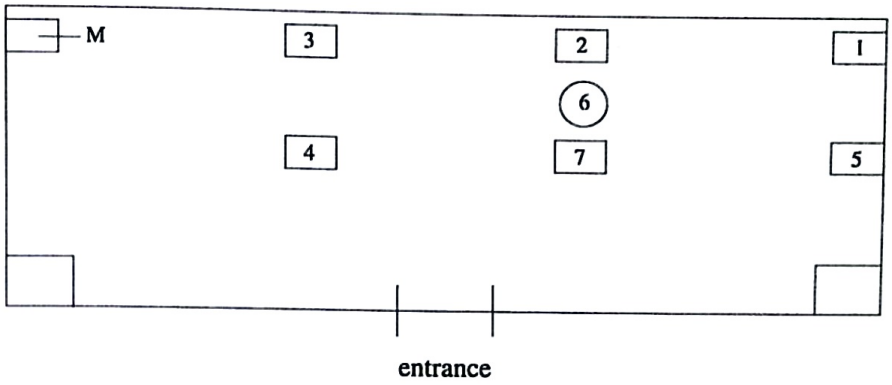
12. 13. —

14. Rje.btsun Tāranātha

15. Śob Don.yod.mkhas.grub
16. Phur.lcog Byams.pa.rin.po.che
17. Rje.btsun bla.ma thams.cad.mkhyen.pa Dharmabhadra dpal.bzaṅ.po
18. Rje.btsun bla.ma Dbyaṅs.can.grub.paḥi.rdo.rje
19. Rje spyan.sṅa rin.po.che Blo.gros.rgyal.mtshan
20. Skeḥu.tshaṅ sprul.sku *alias* Rje.btsun Blo.bzaṅ.ḥjam.dbyaṅs.smon.lam dpal.bzaṅ.po
21. Kloṅ.rdol
22. Dad.pa.mkhan.po *alias* Rje.btsun Blo.bzaṅ.thugs.rje dpal.bzaṅ.po
23. Skyid.śod sprul.paḥi.sku Ṅag.dbaṅ.bstan.ḥdzin.ḥphrin.las
24. Kun.mkhyen Ḥjam.dbyaṅs.bzhad.paḥi.rdo.rje (belonged to Bde.dgyes.gliṅ monastery)
25. Sku.bar.ba *alias* Kun.mkhyen Ḥjam.dbyaṅs.bzhad.paḥi.rdo.rje.dkon.mchog.ḥjigs.med.dbaṅ.po
26. —
27. Bkaḥ.ḥbum glegs.bam daṅ.poḥi dkar.chags (written in another hand: Guṅ.thaṅ.gi Dkon.mchog.bstan.paḥi.sgron.me, the xylograph belonged to Khas.len.gyi dpe.mdzod
28. Ba.ri Rab.gsal
29. Rje.btsun Ratnadhvaja
30. Dge.ldan sñan.rgyud.kyi gdams.paḥi gter.mdzod rje.bla.ma Prājñāḥi mtshan.can
31. Rje.btsun bla.ma Thuḥu.bkvan.ba Ṅag.dbaṅ.chos.kyi.rgya.mtsho
32a. Rje Thuḥu.bkvan rin.po.che Blo.bzaṅ.chos.kyi.ñi.ma dpal.bzaṅ.po
32b. Kun.mkhyen Ḥjam.dbyaṅs.bzhad.pa rje.btsun Dkon.mchog.ḥjigs.med.dbaṅ.po. s.brtson.grus.grags.paḥi.sde
33. Mkhas.grub.chen.po A.kya.yoṅs.ḥdzin rin.po.che (has a Sanskrit title)
34. Mkhas.grub chos.kyi.ñi.ma rgya.mkhar (Chahar Mongol) rin.po.che rje.btsun Ṅag.dbaṅ.dge.ḥdun.rgya.mtshoḥi ma Dge.ḥdun.ḥjam.dpal.grub.paḥi.rdo.rje
35. Skyabs.rje bkaḥ.drin zla.med khaṅ.gsar Rdo.rje.ḥchaṅ.chen.po
36. Smra.baḥi.dbaṅ.phyug Śāsanadhvaja
37. —
38. Bkra.lhun.duṅ.dkar dkaḥ.chen.du grags.pa chos.rje Blo.bzaṅ.śes.rab dpal.bzaṅ.po
39. Chos.rje Ṅag.dbaṅ.dpal.ldan
40. Ṅag.dbaṅ.chos.ldan
41. Rol.paḥi.rdo.rje
42. A.kya Bstan.paḥi.rgyal.mtshan
43. Dkyil.chog nor.buḥi.phreṅ.ba gsal.byed yid.bzhin.nor.bu dum.bu (it is the title of a work)
44. —
45. Dpal Rdo.rje.ḥjigs.byed.kyi chos.skor Rva.pot.du grags.pa cha.lag daṅ bcas.paḥi dkar.chag (Ritual of Vajrabhairava known as the 'Pothi of Rva')

46. Bcom.ldan.ḥdas Dpal.rdo.rje.ḥjigs.byed.kyi chos.skor Dpal.pot.du grags.paḥi dkar.chag (Ritual of Vajrabhairava known as the 'Dpal Pothi')
The sumbums of Mongolian Lamas
47. Śākyaḥi btsun.ma mkhan.po no.moṅ.haṅ Ṅag.dbaṅ.blo.bzaṅ mkhas.grub.kyi ṅag.rtsom dkar.chag
48. Chos.rje Ṅag.dbaṅ dpal.ldan
49. Bśad.sgrub.bstan.dar (with the library seal)
50. —
51. Rdo.rje.ḥchaṅ Dam.tshig.rdo.rje dpal.bzaṅ.po
52. Rje.btsun bla.ma rdo.rje.ḥchaṅ gser.tog.chos.kyi.rgyal.po
Blo.bzaṁ tshul.khrims.rgya.mtsho dpal.bzaṅ.po
53. Chos.mdzad.bla.ma
54. Mkhan.chen chos.kyi.rgyal.po Blo.bzaṅ.bstan.ḥdzin.rgyal.mtshan dpal.bzaṅ.po.kyi bkaḥ.ḥbum
55. Zhi.pa.śriḥi.thuḥiṅ gsuṅ.ḥbum
56. Btsun.pa Ṅag.dbaṅ.blo.bzaṅ.bstan.paḥi rgyal.mtshan
57. Mkhas.paḥi.dbaṅ.po A.lag.śa Bstan.dar lha.rams.pa
58. Pi.che.chi Chos.rje
59. — 洪
60. Rje.btsun Bśad.sgrub.bstan.dar dpal.bzaṅ.po
61. Rab.ḥbyams.pa Ṅag.dbaṅ.ye.śes.thub.bstan dpal.bzaṅ.po
62. Khri.pa bla.ma Blo.bzaṅ.rdo.rje
63. Mkhan.zur chos.rje Ṅag.dbaṅ.blo.bzaṅ.don.grub
64. Ḥgrub.paḥi.dbaṅ.phyug Rig.ḥdzin.gzi.brjid.rdo.rje
65. Rje.btsun Sgrol.maḥi chos.skor po.ti rnam.gñis.kyi dkar.chag (Ritual of Tārā, vol.2)
66. Illustrated xylograph

30 Apr 1957. Two winged lions (dharma-siṁha) at the entrance greet a visitor to the Gandan Monastery. The green and red roofs of the halls were topped by stupas made of brocades. The gate of entry was sanctified by a dharmacakra flanked by deer to symbolise the dharmacakra-pravartana by Lord Buddha at Sarnath. A simple layout is drawn on the next page.



1. Hall of worship (*Dgaḥ.ldan theg.chen gliṅ*)
2. Hall of Vajradhara (*Vajradharaḥi ḥdu.khaṅ*)
3. Hall of Candan Jovo (*Jo.boḥi ḥdu.khaṅ*)
4. Library (Dpe.mdzod.kyi ḥdu.khaṅ)
5. Reception hall
6. Large incensoir
7. Large dais

1. Hall of worship. Its roof was ornamented with gold. The name on the entrance was written in Sanskrit: Tuṣitaḥ mahāyāna-dvīpa, in Tibetan: Dgaḥ.ldan theg.chen.gliṅ.

M	Lantsha	M
O		O
N		N
G	Skt. in Tib.	G
O		O
L	Tib.	L

Eight auspicious emblems (conch, cakra, viśvavajra, lotus, etc.) were drawn around the name. A large drum decorated with nāgarājas was visible from the entrance. Right wall had appliqué thaṅkas. HKṢMLVRYAṂ and dharmacakra on its doors. It is the main congregation hall.

2. Hall of Vajradhara. The main image of Vajradhara faces the huge incensoir (6) outside the hall. The ceiling is decorated with nāgas. The foyer has Four Lokapālas. Narthang edition of the Kanjur. The staff of the Stone-finger Ācārya who had come at the time of Undur Gegen in the 17th century was preserved here. This used to be the mausoleum of the Fifth Jibcundampa. A Sanskrit dhāraṇī-mantra was written in Lantsha and Tibetan scripts: *oṁ namo bhagavate/ bhaiṣajyaguru-vaiḍūryaprabha-rājāya/ tathāgatāya/ arhate samyak-sambuddhāya/ tadyathā/ oṁ bhaiṣajyai bhaiṣajyai mahābhaiṣajyai bhaiṣajyai/ rāja-samudgate svāhā/*

3. Hall of Candan Jovo. HKṢMLVRYAṂ on the entrance, ceiling decorated with dharma-cakras, more than 32 images cast in Poland, and the bīja TO in the pericarp of a lotus in the centre of the ceiling. A butter *torma* of Sumeru. A Lama said that *gtor.ma* is *bhaliṁta* (*bali*) in Sanskrit.

Statues of Tsoṅ.kha.pa and Oṁ maṇipadme hūṁ written with pearls. The central image was Candan Jovo.

4. Library. Its name was written in Tibetan: Dgaḥ.ldan theg.chen gliṅ.gi dpe.mdzod lha.khaṅ, in Sanskrit: Tuṣitaḥ mahāyānadvīpasya pustika-gañja gandola, in Chinese and in Russian. The Sanskrit name was written in three scripts: Lantsha, Soyambo and Tibetan. The classification was written on the shelves:

Phar.phyin.gyi	skor	section of Prajñāpāramitā
Dbu.maḥi	skor	section of Madhyamaka
Ḥdul.baḥi	skor	section of Vinaya
Mdzod.kyi	skor	section of Abhidharma-kośa
Rnam.ḥgrel.gyi	skor	section of Vibhaṅga
Sṅags.kyi	skor	section of Mantras (Tantras)
Cho.gaḥi	skor	section of Ritual
Rtsis.kyi	skor	section of Astronomy

Sumbums of 12 authors were: Jayapaṇḍita, Lcaṅ.luṅ paṇḍita, Dam.tshig.rdo.rje. Gser.tog rin.po.che, Guṅ.thaṅ, Ḥjigs.med.dbaṅ.po, Bzhad.paḥi.rdo.rje, Dpal.ldan.ye.śes, Rol.paḥi.rdo.rje, Mkhas.grub.rje, Chos.kyi.rgyal.mtshan, Rje rin.po.che, and sumbums of ten other Tibetan Lamas. Volumes of the Kanjur and Tanjur occupied the major space of the library. The ceiling was decorated with eight auspicious objects (aṣṭamaṅgala) with svastika in the centre: śrīvatsa, mīna (fish), śaṅkha (conch), dharmacakra, viśvavajra, padma (lotus), kalaśa (pot), and chattra (umbrella).

Some eminent Lamas were painted: Pa.tha.su.ḥi, Ḥod.zer, Rin.chen.rdo.rje, Bstan.ḥdzin. ḥod.zer, Dpal.rdo.rje, Mgon.po.rdo.rje, Karmasiddhi, Dam.chos, Ye.śes.thabs.mkhas, Bla.ma. skyabs, Blo.bzaṅ.ṅag.dbaṅ, Dar.rgyas, Blo.bzaṅ.phur.bu, Bsam.pa.lhun.grub, Ḥod.char, Bskal. bzaṅ.tshe daṅ Rta.ni.ga, Bstan.ḥdzin.

The Abbot was Erdeni.ḥphel and his deputy was Karmasiddhi.

5. Reception Hall was the office. All the utensils were made of silver. An 86 years old lady was saying her prayers with the rosary and she greeted us with añjali in Indian style as a broad smile flit across her wrinkled face. We had taken the holy water of Gaṅgā which was distributed to the Lamas and a major quantum was kept in a bottle for future use.

Prof. Schubert from the GDR was also staying in the same hotel. We had a long conversation as he spoke of the immense destruction of culture. In 1940 all the xylographic blocks for printing were put to fire in all the monasteries. He said that there was a German translation of the Siddhi-kür. A list of the abbots of Kumbum was published in the *Artibus Asiae* vol.4 in 1930.

I microfilmed the contents of the sumbums of the following masters at the **State Library**:

Khri.chen Blo.bzaṅ bstan.paḥi.ñi.ma (ka–ṅa)

Blo.bzaṅ.zhi.ba (ka) Em.§4

Bstan.dar lha.rams.pa (ka–chi, one letter denotes one work)

Mkhan.chen.chos.rgyal (ka–ña) Em.§14 ver.
Ri.khrod.pa.blo.bzaṅ (ka–ri, with repetition of ga bis and ña bis)
Mergen mkhan.po Blo.bzaṅ.śes.rab.ñi.ma (ka–ḥa)
Gser.tog Blo.bzaṅ.tshul.khrims.rgya.mtsho (ka–ca)
Dam.tshig.rdo.rje (ka–ma)
Thub.bstan (ka–ña)
Blo.bzaṅ.dpal.ldan (Ḥor.ga.chiḥi bla.ma.~, ka–cha)
Rtsa.ba.rta.mgrin (ka–ja)
A.khu.tshaṅ Śes.rab.rgya.mtsho (ka–ña)
Chos.rje Ṅag.dbaṅ.tshe.riṅ (ka–pha)
Jayapaṇḍita Blo.bzaṅ.ḥphrin.las (ka, kha)
Chahar dge.bśes (ka–tha)
Bstan.ḥdzin.chos.mdzad (ka–ca)
Maṇiprajña (ka–ca)
Lcaṅ.luṅ paṇḍita (ka)
Ciṅ.su.cig.thu Blo.bzaṅ.ḥjigs.med.bstan.paḥi.rgyal.mtshan (ka–ña)
Chos.rje Blo.bzaṅ.don.grub (ka–ña)
Arthasiddha, yel.goo.saṅ ~ (ka)
Rig.ḥdzin.gzi.brjid.rdo.rje (ka–ca)
Ṅag.dbaṅ.blo.bzaṅ.chos.kyi.ñi.ma.bstan.ḥdzin.dbaṅ.phyug (ka–di)
Bsod.nams.rgya.mtsho (ka–cha)
Ṅag.dbaṅ.blo.bzaṅ.mkhas.grub (ka–ca)
Chos.ḥdzin.chos.rje (ka, kha)
Thuḥu.bkvan Dharmavajra (ka–ma + rtsis.skor)
Vajracchedikā in Soyambo and Tibetan
Samantabhadra-caryā-praṇidhāna-rāja (Sanskrit in Lantsha and Tibetan scripts & Tibetan)
Mahāvyutpatti in Sanskrit, Tibetan and Mongolian
Rgya.nag chos.ḥbyuṅ (history of Buddhism in China) by Gombojab
Jayapaṇḍita Blo.bzaṅ.ḥphrin.las (ka, kha)
Rtsa.ba.rta.mgrin (ka–ja)
Thuḥu.bkvan Dharmavajra (ka–ma + rtsis.skor)
Nāmasaṅgīti in four languages. Sanskrit in Lantsha, Tibetan, Chinese, Mongolian.
History of Buddhism in India (Rgya.gar.chos.byuṅ): Dam.paḥi chos rin.po.che ḥphags.paḥi.yul.du ji.ltar dar.baḥi tshul ston.pa.
Chiṅ.su.cig.thu Blo.bzaṅ.ḥjigs.med.bstan.paḥi.rgyal.mtshan (ka–ña)
Lcaṅ.luṅ paṇḍita (ka)
Cha.har dge.bśes (ka–tha)
Mergen mkhan.po Blo.bzaṅ.śes.rab.ñi.ma (ka–ḥa)

Dam.tshig.rdo.rje (ka–ma)
Maṇiprajña (ka–ca)
Rig-ḥdzin.gzi.brjid.rdo.rje (ka–a)
A.khu.chaṅ Śes.rab.rgya.mtsho (ka–ña)
Blo.bzaṅ.dpal.ldan (Ḥor.ga.chiḥi bla.ma) (ka–cha)
Arthasiddha, Yel.gvo.saṅ
Chos.ḥdzin.chos.rje (ka, kha)
Ṅag.dbaṅ.blo.bzaṅ.chos.kyi.ñi.ma.bstan.ḥdzin.dbaṅ.phyug (ka–di)
Bsod.nams.rgya.mtsho (ka–cha)
Bstan.ḥdzin.chos.mdzad (ka–ca)
Thub.bstan (ka–ṅa)
Ṅag.dbaṅ.blo.bzaṅ.mkhas.grub.kyi rdor.gyi.mkhan.po (ka–ca)
Gser.tog Blo.bzaṅ.tshul khrims.rgya.mtsho (ka–ca)
Rol.paḥi.rdo.rje

There were over 80 Agfa 35 mm films which I would shoot whenever there was time. The exposures had to be advanced with the index finger and thumb on a small Leica camera. My fingers would become raw and sometimes even bleed so that my wife had to put the food in my mouth at dinner. Enthusiasm enabled me to shoot around 4000 exposures with my sister turning over the recto and verso of the folios.

Met **Prof. Bira**, the younger brother of Prof. Lubsan Vandan. The names of his children were Darmasenge (Dharmasiṁha, son), Oyun delger (= Prajñāpāramitā), Oyun gerel (= Prajñā-prabhā), Oyun bilig (= Prajñā-prajñā, oyun is Mongolian, and bilig is Uigur Turkish), Manaljab (= Bhaiṣajyaguru-rakṣitā, eldest daughter), Bilikthu (= Prajñāvī, youngest son).

Prof. Phagva, teaching comparative linguistics of Mongolian, had researched on the Mongolian verb. He was studying the most ancient **grammar of Mongolian** of the 14th century by the Uigur scholar Chos.kyi.ḥod.zer *alias* Nom-un gerel (Mongolian). The title of the grammar is *J̌irüken-ü tolta* of AD 1305. He was the first great translator of Mongolian. He rendered the Bodhicaryāvatāra into Mongolian for the first time, directly from the original Sanskrit text.

Witnessed the **May Day** in all its splendour of the painted figures of several leaders, a large dummy book of Lenin and martial music. Prof. Rinchen said in sarcasm: our modern colossal thaṅkas, polytheism of political deities and our new Leninist Kanjur. He was leafing through the years of torture, conflagrations, shooting of thousands, in the irony of the orders of foreigners and hands of Mongols mummifying their own culture and life. Life had an invisible presence and shadows of death were unfolding in the debris of space.

Spent an evening at the **Opera House** whose ceiling was decorated with śrīvatsa. It began with the song of a Russian mother whose son died in the Great Patriotic War and she did not want war. Mongolian Dariganga song was accompanied by the footfalls of a horse. Russian instruments alternating with morin khur, Mongol singers followed by Russian, Mongolian translation of a Russian song on the Motherland, and an ancient Mongol song. It was a splendid performance of Mongol dynamism, emotional images of horses recalling their historic memories and the electrifying expression of silence to transfigure history into oxygen for the future.

Met the **Hungarian delegation** of Dr. A. Róna Tas (Tibetanist), Käte U. Kőhalmi (Mongolist) and György Kara (Mongolist), the inheritors of a glorious tradition of Korosi, Aurel Stein, Duka and Ligeti. The Ethnographical Museum and Museum of Far Eastern Art have ca.300 Buddhist images and ca.500 thaṅka scrolls. Tibetan xylographs in the collections of different scholars are ca.50 in Korosi, Duka ca.10, Ligeti ca.30 in Tibetan and ca.60 in Mongolian. Sanskrit was being taught by Prof. Harmatta and Prof. Gaál.

3 May 1957. Left for **Erdenidzu** accompanied by archaeologist Perla (Tib. Ḥphrin.las). The Mongolian word for an archaeologist is *ertni.sutlal*. Saw the ruins of monasteries on the way. Met dust storms, mountains covered with snow in the distance, yurts here and there, and reached Dashinchiling at 5.00 pm. Had refreshments near a burnt monastery. Saw 68 Uigur graves at an ancient site where the skeleton of a woman with two horses had been exhumed.

Erdenidzu was in ruins. The fury of destruction was visible in every remnant. Once it had, not long ago, 500 small shrines. The big incensoir had *Oṁ maṇipadme hūṁ* in Tibetan and Mongolian. A huge colour pot was decorated with eight auspicious emblems. The entrance door of the central temple (1) was decorated by a statue of Caṇḍamahāroṣaṇa in a flaming aureole flanked by Mahākāla on both sides. His mantra was written in Tibetan *Oṁ caṇḍa-mahāroṣaṇa hūṁ phaṭ. HKṢMLVRYAṀ*. The circumambulation path to go up was safe. Thousand Buddhas and a tree with Buddhas survived in the upper storey. The right temple (2) had three big gilded statues of Kāśyapa, Śākyamuni and Maitreya of the past, present and future. Its ceiling had a maṇḍala in the centre with Tārās painted all over. The walls had thaṅkas all round. Books were stacked on the right. The entrance gate was inscribed with *Oṁ uṣṇīṣavimale hūṁ phaṭ* three times. The third temple (3) had three images, of which that of Tsoṅ.kha.pa had survived. The ceiling was covered with Tārās, walls had thaṅka scrolls, xylographs on the sides and the pillars were decorated with carved nāgas. Its door had nine jewels (nava-ratna) and was inscribed in Lantsha: *oṁ bali bali mahābali svāhā*. The fourth temple (4) had thaṅkas on four sides and ancient murals were visible through the gaps of the scrolls. Sanskrit was written on its doors. The fifth temple (5) had thaṅkas covering former murals peeping through the gaps. Only the parasol of the central image was present, with Mahākāla on the right and left, and a yab.yum in front. The boundary wall of the entire complex had 108 stupas. The walls of Karakorum are a short distance from Erdenidzu.

6 May 1957. Visited Harbux where I collected **stūpas**. In the 10th–11th centuries it was a big city. Remains of its boundary wall can be seen. In the 17th century Chogt Taiji is said to have rebuilt this city. A stupa of this century was found. The excavations were conducted in 1949 but nothing special came up. Had our meals at Dashinchiling in our return to Ulaanbaatar.

8 May 1957. The **Brtse.ḥphel.gliṅ** had the statues of the Sixteen Arhats and their estampages from China. The ceiling was decorated with nāgas. It had the images of three Deities of Long Life (*Tshe.lha rnam.gsum*). It had the mummy of the teacher of the last Eighth Bogdo Gegen *Dpal.ldan.chos.ḥphel*. The large red wooden gate was inscribed with *Oṁ maṇipadme hūṁ* and nine gems (*nava-ratna*). Just as one enters stand the ferocious images of Vajrapāṇi and White Mahākāla (Mgon.dkar). There were several masks of ācārya, head with skulls, and of other characters. A thaṅka of clay with embossed images in high relief. Eight auspicious emblems on gilded metallic horses. On both sides were large murals of the Sukhāvatī paradise. There were thaṅkas of the Six Jewels of India: Nāgārjuna, Asaṅga, Vasubandhu, Dharmakīrti. Diṅnāga and Āryadeva. Miniature Thousand Buddhas were made of wood and coloured.

Sukhebatar **Museum of Revolution**. The palace of Sukhebatar and Choibalsan was converted into this museum. The door was blessed by a śrīvatsa and the ceiling was covered with lotuses. Sukhebatar was born in 1893 as the son of Damdin. It had the photographs of former Urga, of the winter palace of the Bogdo Gegen and of several monasteries: Gandan, Mañjuśrī, Erdenidzu, Dambadorje (about 20 km from Ulaanbaatar). A drawing showed the decoration of a burkhan in a yurt and of a printery of a monastery. A real kneeling down shaft placed in front of Lord Buddha for salutation had come from a monastery. The act of naming Ulaanbaatar in the first Great Hural (= Parliament) was at display. The photographs and paintings of monasteries, as well as records of the cultural genocide are important records for a history of Buddhism in Mongolia.

9 May 1957. Three of us paid a courtesy call on **Prime Minister Tsedenbal** who received us with warm affection and enquired about our studies of historic documents. He spoke in admiration about the work of father Prof. RaghuVira and his great love and regard for the Mongolian people. He graciously signed my notebook:

Visited the **Central Museum**. The Director Jadamsuren showed us the remnants from the tombs of the Huṇas like their clothes with Chinese grafitti and a comb. Porcelain utensils from Karakorum, an ancient illustrated Mongol map of Erdenidzu, an appliqué thaṅka of 14 jewels (*caturdaśa-ratna*) and an illustrated map of the Gandan monastery which gave an idea of its glorious heights.

Choibalsan State **University** was established in 1942 with 90 students in three faculties. Language and literature were in the pedagogical faculty. In 1957 there were 2000 students.

The history of Mongolian literature includes the translation of the Kanjur and Tanjur. Manchu and Tibetan languages are taught as part of the curriculum on Mongol history, limited to ten students in each. There were a hundred professors. Prof. Rinchen taught the history of language, Prof. Damdin suren: Mongolian literature, Prof. Lobsang Vandan: Mongolian language, Prof. Norobo Surun (Nor. bu.sruṅ): Manchu language. Prof. Norobu Suren is a student of the famous Prof. Dindip (Don.sgrub). I spoke to a full auditorium flowing with enthusiastic students and an eager faculty. As I spoke of Emperor Chinggis Khan a thundering applause from the audience followed. The authorities were not only worried but got so terrified that the Vice Chancellor Prof. Suren Horlo had to tell me that I shall never be able to speak at the University. I responded: time does not stand still. The University is a living embodiment of the dreams of the people. The initial part of the speech is cited hereafter.

Lokesh Chandra Sharada Rani

In December last year India celebrated one of the greatest events in the history of Asia, nay of the whole world—the 2500th year of the enlightenment of Lord Buddha, the Prince of Peace, peace among men, and peace among men and the rest of the sentient world. It was the celebration of a unique event in the life of the human race, when one of its noblest sons aimed at the development of a new type of free man, intent on working out his own future, with one's self as one's light. At this unique occasion I had the great fortune of coming into contact with two of your eminent scholars—one a man of learning and the other a man of wisdom. Their meeting recalled to my mind the historic conquests of the mighty Mongolian Khans spanning vast spaces of the globe, the monumental philosophic and scientific achievements of your scholars and sages of centuries bygone, and your herculean efforts of today to weld the Mongolian people into a full-fledged modern state. I wondered if I would ever have the chance to visit this ancient land struggling to be born anew. Little did I imagine then that this rare opportunity would come soon, very soon. During our stay in Europe I, my wife Dr. Sharada Rani, and my sister Dr. Mrs. Sudarshana Devi, received an invitation of the Committee of Sciences to visit MPR for a fortnight. It gave us joy immeasurable, that we would go on a scientific pilgrimage to Ulaanbaatar. After a ten-day stay as

guests of the Czechoslovak People's Republic we came to Moscow for preparations to leave for your great country. As we flew from Moscow to Ulaanbaatar our hearts were filled with great excitation and inexpressible joy of being in a country of which we had read so fondly and to go to which was our cherished dream. As soon as we landed in this city, our happiness knew no bounds. The hospitality of the Mongolian people is proverbial and the Committee of Sciences deserves our most grateful thanks for making our stay in Ulaanbaatar at once pleasant and profitable. It has arranged our visits to historic places which are the eternal symbols of the historic friendship of the great people of Mongolia and the great people of India. We have been thrilled to visit the historic monastery of Gandan thegchen.ling, with it prized treasures of art and learning. Here the chanting of dhāraṇīs of Mahākāla has elevated our thoughts to planes super-mundane. The music is profound and sublime. We have also been amazed to see in the library of this monastery the immense literary activity of your ancient scholars and scientists. The Choijin Lamin Sum has been another place of pilgrimage for us. It preserves the superb statues of Mother Tārā by the first Hutuktu Undur-gegen, an exceptionally gifted and inspired sculptor. These holy statues of Mother Tārā recall to our minds the kindred sculptures of Nalanda in our own country. The Committee of Sciences has heaped obligations upon obligations by arranging for a visit to Erdenidzu, the greatest and oldest lamasery of all Mongolia. The journey to this sanctum sanctorum has given us a peep into the topography of your country and also an insight as to how climatic factors influenced the course of historic events. After a day's journey of ups and downs across vast bowls of wilderness, as we reached this grand monument of worship we were struck by its being the work of a colossal mind. The immensity of its conception as well as the grandeur of its execution ensure an abiding position to the Mongol architect who conceived it. The paintings, icons, suburgan and temple structures of Erdenidzu are all splendid tributes to the skill and wisdom of the Mongolian Lama-craftsmen.

We have also seen the huge collection of Mongolian and Tibetan literatures deposited in the State Library. The expanse and depth of learning and wisdom enshrined in the thousands of these volumes are a most valuable record of the master-minds of your country. These tremendous literary treasures alone speak of your country's mighty contribution to the evolution of human knowledge.

Amidst the endless web of socialist rites and dreams we saw the aching heart of Mongolia. All that concerns the mind was like castles in the clouds. The absence of every absolute sought the meaning of life in the vacuity of words. I could sense the power of ideas emanating in the silence of words and clamouring for expression in the eyes and contour of faces. Our visit was an essence of a vacuity, a reflection of what may come some day. *A Song of Liberty* of William Blake ended in the famous line 'For everything that lives is Holy'. Lord Buddha had said: Life is beautiful मनोरमं जीवितम्. We conclude our visit with a thanksgiving to our host the Committee of Sciences.

15 May 1957. Our interpreter Nina Gavrushina from the Institute of Oriental Studies, Moscow joined us in Leningrad. She was fond of riddles. Four brothers stand under a cap: table. Holes

above, holes below, fire and water in the middle: samovar. No windows, no door, but many people in the cottage: cucumber. Nose of iron, tail of yarn: thread needle. Mme. Tanya Katenina was studying the Mṛcchakaṭika and Kādambarī. Mme. Natalia Tolstaya was interested in the sacred Guru Granth. There were about 25 students in Sanskrit. The Sanskrit syllabus was:

First year: grammar of Bühler

Second year: Nalopākhyāna, Sāvitrī, Hitopadeśa, Pañcatantra (selections)

Third year: Meghadūta, Daśa-kumāra-caríta

Fourth year: Śākuntala

Fifth year: Kauṭalya's Arthaśāstra, taught by Prof. Vladimir Ivanovich Kalyanov (कल्याणमित्रः—श्रीमदाचार्य-श्चेर्बात्स्की-शिष्यः).

The first volume of the Sanskrit Reader had appeared from Moscow. Prof. Kalyanov had translated the Ādiparva and was doing the Sabhāparva. He was finalising the Russian translation of the Arthaśāstra for the press.

Boris J. Pankratov had lived in Beijing and could speak Manchu. He was cataloguing the Tibetan collections and wanted the Japanese catalogue of sumbums. The inventories of the Baradiin and Tsybikov collections had appeared in the Notices of the Asiatic Museum vol.VII. He was doing the Old Collection (large xylographs 1–2331, medium size 1–4091), Collection of the Institute of Buddhist Culture (1–3374). The Oriental Institute had the Derge edition of the Kanjur and Tanjur, Narthang Kanjur, and Peking Tanjur.

Saw the Codex Petrovski (E frag. Saka) and the Bhāvanākrama which was presented by the Dalai Lama XIII to Academician Oldenberg in 1914 (Cat.420–23, Ms. Ind.VII.23). I sent its microfilm to Prof. G. Tucci who published its critical edition. Additional folios of the Uigur Suvarṇabhāsottama were found after the edition in the *Bibliotheca Buddhica*. It is a masterpiece of Uigur calligraphy and deserves a facsimile edition.

25 May 1957. Left Moscow on *24 May* and reached **Kabul** on *25 May 1957*.

7. INDIC CULTURE AND RUSSIA

I had sent seven volumes of the seven kāṇḍas of the **Rāmāyaṇa** to Tanya Katenina and Natalia Tolstaya. They received some and others were victims of state intelligence. Tanya was teaching Marathi and Bahasa Indonesia. She wanted to have a copy of *Sanskrit in Indonesia* to teach a special course of Old Javanese. It was sent to her. The constant correspondence with Soviet orientalists and personal consideration created bonds of affection and induced in them love for Sanskrit and its international role.

Soviet friends wrote to me in *Sep 1962* that they have discovered a population that speaks an **Indian dialect** throughout the Gissar valley in Tajikistan and in the Surkhan Darya river basin in Uzbekistan. These Parya people numbering some 1500 are spread in both the republics. They speak exclusively their dialect resembling Hindi and Panjabi.

Dr. B. Ya Stavisky of the Hermitage Museum, Leningrad sent his book on **Kara-tepe** in *May 1965* on the excavations conducted in 1932. The idea of translating it into English was discussed in a long-drawn correspondence, but it could not be done.

Dr. Boris Smirnov wrote on *3 June 1965* that he had completed the Russian translation of the **Mahābhārata** in six volumes after thirtythree years of sustained effort, besides his professional duties of a surgeon. In 1918 he had bought a tattered Sanskrit dictionary and got interested in translating the vast Indian epic.

Kuznetsov was preparing an edition of the Śes.bya.rab.gsal for the Śatapiṭaka series in *July 1966*. He was being assisted by his pupil Miss Bolsokhoyeva. They were using a copy made in the 18th century in Transbaikalia (the oldest version of the text) and the xylographic edition of the 19th century from Ulaanbaatar. To cite Kuznetsov: "This Tibetan chronicle has had a great importance for spreading Indian wisdom among Mongolian tribes. It was the first book of such kind and was written specially for Mongolians. It was also one of the main sources for Mongolian and Tibetan historians on the history of India and Mongolia".

A reception was held in honour of Prof. Evgeny P. **Chelyshev**, Head of the Department of Indian Languages, Academy of Sciences of the USSR, Moscow on *28 Nov 1966* at the International Academy of Indian Culture. Shri I.K. Gujral MP presided over the function.

Prof. E.P. Chelyshev was born in 1921 in Moscow. After finishing his High School, he took part in the Great Patriotic War i.e. World War II. He received seven decorations in the War.

Thereafter he entered the University, and began studying Indology. After completing his studies in 1949, he became a research student and wrote his thesis on the "Formation of New Words in Hindi" for his degree of Doctor of Literature. He was appointed Head of the Indian Philological Department. His researches were mainly in the field of Hindi literature. He published 100 scientific papers and books. His most important books are (i) Problems of Contemporary Hindi Poetry, (ii) A History of Hindi Literature, and (iii) Rabindra Nath Tagore. Many of his articles were translated into Hindi and other Indian languages. In 1963 he wrote a long article on Vivekananda which was published in the Vivekananda Centenary Volume edited by Dr. Radhakrishnan. Prof. Chelyshev met Pt. J. Nehru seven times and had long conversations with him, and he also wrote an article on Pt. Nehru. He first came to India twelve years ago. Nearly every year he visited India, and this is his tenth visit to the country. He is the General Secretary of the Tagore Centenary Committee of the USSR, Vice-President of the Soviet-Indian Cultural Society, Head of the Eastern Literatures and Publication of Ancient Manuscripts Department of the Academy of Sciences USSR, Head of the Indian Chair, Institute of Foreign Relations, Deputy Chairman of the Soviet National Commission of UNESCO, East West Project.

Constant exchange of publications with the Gorky Scientific Library, Leningrad, M.E. Saltykov Shchedrin State Public Library, Leningrad.

Dr. B.A. Litvinsky, Head of the Department of Archaeology and Numismatics of the Academy of Sciences of the SSR of Tajikistan, wrote on *13 Apr 1967* from Dushanbe: "I have been attending to the problem of the cultural contacts between India and Central Asia. Archaeological excavations on the territory of **Tajikistan**, one of the Southern Republics of the Soviet Union, have given me new interesting material for the research of this matter. I made a report about it at the XXV International Congress of Orientalists in Moscow, in 1960. I am sending you this report in a separate cover. Besides, recently my article "Tajikistan and India. The links and contacts" has been published in Russian. Mr. Glaesser published the summary of this article in English in *East and West*, 1966.

"Since 1960 I have been excavating the Buddhist monastery **Ajina-Tepe** of VII century CE. A large number of clay Buddhist sculptures and remains of wall-paintings were discovered there. Now I am finishing a book about Buddhism in Central Asia. But I often find myself in a difficult position because of the absence of many necessary works on the ancient and medieval culture of India, especially on its art, religion and archaeology.

"I would be very grateful to you if you could send me some of the works devoted to these problems. I would be glad to send you any books on the ancient culture of Soviet Central Asia published in the USSR in exchange."

Dr. Purbo Baldanzhapov of Ulanude was preparing an edition of Altan Tobči. I wrote to him on *16 Mar 1965*: I am very happy that you are preparing an edition of the chronicle **Altan Tobči** for publication. You must be having new manuscripts. There are three Altan Tobči by different authors: Blo.bzaṅ.bstan.ḥdzin (1655 CE), another anonymous and shorter, and the third by Mergen gegen of Urat (1765 CE). The last is the one I published in the Śatapiṭaka series and of which you have a copy. Which of the three Altan Tobči are you editing? He responded: "As I wrote to you, I am working on Altan Tobči. It consists of facsimilia, translation, commentary and a long introduction. You ask me: "which of the three Altan Tobci?" It is Altan Tobči of Mergen Gegen, the text of which you had published. In my introduction and commentaries the priority of your work will be emphasized. I hope to get help mainly from you, for your knowledge is as wide as ocean and your thoughts are as high as the Sumeru mountain."

Ven. Bandido Hambo Lama, Chairman of the Central Religious Board of the Buddhists of the USSR, invited me and two colleagues to visit Moscow and Buryatia on *16 Feb 1967*. Dr. Mrs. Sharada Rani, Dr. Kailash Chandra and myself reached Moscow on *8 June 1967* for onward flight to Ulanude in the evening at 8.00 pm. Saw the functioning of the **Ivolginsky monastery**, replete with rare xylographs, exquisite thaṅkas and icons of rare charm and grace. Shankar Gaur, correspondent of the All-India Radio broadcast on *2 July 1967*: "Dr. Lokesh Chandra and his wife were invited by the Central Religious Board of the Buddhists of the USSR. They have just returned after a three-week tour. He told the Correspondent of the All-India Radio that the Buddhists of Buryatia and Chita regions of the Soviet Union are keen to revive ancient spiritual and cultural contacts with India. The Patriarch of Soviet Buddhists, Bandido Hambo Lama wants an exchange of scholars and students for Buddhist studies. He is anxious to revive Sanskrit studies as it is the basis of Vajrayāna Buddhism prevalent in their part of the Soviet Union.

"Dr. Mrs. Sharada Rani said that all historical monuments, including ancient churches, mosques and Buddhist shrines are being renovated for the coming 50th anniversary of the Great October Revolution.

"Buddhist studies and research are making headway in the Soviet Union. The Institute of the Peoples of Asia at Leningrad is carrying on research in rare Sanskrit manuscripts which can throw light on some of the forgotten aspects of Indian history. The Institute has also taken up the work of cataloguing about fifty thousand Buddhist manuscripts in Sanskrit, Tibetan and Mongolian languages. This will add a new dimension to Indological research, says Dr. Lokesh Chandra, Director, International Academy of Indian Culture, New Delhi."

A Soviet **Buddhist Delegation** consisting of His Eminence J.D. Bandido Hambo Lama the Supreme Patriarch of the Buddhists of the USSR, Prof. Purbo Baldanzhapov, Prof. Bato Dugarov and Miss Gajidma Tsybenova Galya (interpreter) arrived in Delhi on *19 Dec 1967* at the invitation of the Academy. They paid their respects to the Mahabodhi Society in Delhi and to the inscription

The seal of H.E. Jambaldorje Gomboev: the Tibetan letter JA in the centre of the viśvavajra. JA stands for Jambaldorje. It has been given the shape of English E to avoid the sanctity of Tibetan the holy language (*chos.skad*, *dharma-bhāṣā*) of the Buryats.

Prof. P.B. Baldanzhapov, Senior Research Worker, The Buryat Complex Scientific Research Institute, Siberian Branch of the Academy of Sciences of the USSR, Oriental Department, Adviser to the CRB of Buddhists, Ulanude.

of Aśoka at Ferozeshah Kotla. On *22 Dec 1967* His Eminence Hambo Lama and other members visited the Tibbia College of Ayurveda and Yunani medicine. They took special interest in the museum of ayurvedic herbs. Hambo Lama wanted to procure some ayurvedic herbs. The delegation went to Haridwar on *23 Dec* to have a dip in the holy Gaṅgā. H.E. immersed the ashes

of his predecessor in the Holy River. They visited the Temple of Śaṅkarācārya and Geeta Bhawan. They filled specially designed containers with the holy water to take back home to be enshrined at the altar. Amidst the verdant mountains, the tranquil waters and the fresh breeze of the taiga forests of this fascinating region of the Soviet Union nestle the ancient monasteries studded with Buddhist images of rare grace and spiritual charm, resplendent with paintings on silken scrolls and stacked with manuscripts of historic value.

The Delegation left Delhi on the 24th at 9.45 pm for Varanasi, Bodhgaya (*26, 27 Dec*), to Kolkata (*28 Dec*). Dr. Nalinaksha Dutt, Vice-President of the Mahabodhi welcomed them on *29*. On the invitation of the Queen Mother (Gyalyum) of Sikkim they were in Sikkim from *31.12.67* to *4.1.68*. The Information Service of India at Gangtok issued a bulletin (no.63/1 of *2.1.1968*) about the delegation: A four-member Soviet Buddhist Delegation led by His Eminence Khambo Jambaldorje Gomboev, President of the Central Religious Board of Soviet Buddhists and High Abbot of the Ivolginsky Monastery of the Buryat Republic arrived in Gangtok on *31 Dec*, for a four day stay.

On arrival at Rangpo earlier, His Eminence said that he was most grateful to Her Highness the Gyal.yum Kunzong Dechen Tshomo of Sikkim, who had invited his colleagues and himself to come and pay a visit to "beautiful Sikkim". At Bagdogra they were received by Semo Thinley Wangmo of the Sikkimese Ruling Family and at Rangpo by Kazi Sherab Gyaltsen, Ecclesiastical Secretary of the Sikkim Government and Dorji Lopen an eminent 81 year old Sikkimese Lama.

Her Highness the Gyal.yum Kunzong Dechen Tshomo had led a delegation of Tibetologists from Sikkim in October last to the Soviet Union. That visit had taken place under the terms of the Indo-Soviet Cultural Agreement.

The other members of the Soviet Delegation are: Prof. Purbo Baldanzhapov, Senior Research Worker of the Buryat Branch of the Academy of Sciences of the USSR, Prof. Batu Dogaov, Member of the Central Board of Buddhists of the Soviet Union and Miss Gagjidma Tsubenova, Secretary and Interpreter of the Delegation.

They are accompanied by Dr. Lokesh Chandra, Director of the International Academy of Indian Culture, and his wife.

On 1 January they visited the Tsuklagkhang. Thereafter they called on His Highness Palden Thondup Namgyal, the Chogyal of Sikkim. The engagements for the afternoon concluded with an audience to the devotees.

Later there were calls on the Political Officer, Shri N.B. Menon, and the Principal Administrative Officer, Shri R.N. Haldipur.

Today (*2 Jan*) they will call on Her Highness the Gyal.yum Kunzong Dechen. They will be later entertained to lunch by the Political Officer and Smt. N.B. Menon. In the afternoon they will visit the Institute of Tibetology.

Tomorrow (*3 Jan*) they will visit the Rumtek Monastery. Later they will be entertained to lunch by His Highness the Chogyal at the Palace where there will be some ceremonial Sikkimese

dancing. In the evening they will visit the Palden Thondup Namgyal Cottage Industries Institute. On *4 Jan* the Delegation will leave Sikkim.

The Soviet Union has an intimate connection with Buddhism. This religion spread there in the 16th and 17th centuries from Tibet in the form of Lamaism. At that time the Buryats, Tuvanians and Kalmyks maintained close contact with Tibet. They were frequently visited by Tibetan lamas. Many Buryats, Tuvanians and Kalmyks travelled to Tibet to acquire a Buddhist education in the schools of Tibetan detsongs (monasteries). In time Buddhism occupied an important place in the life of these peoples. The monasteries became religious and cultural centres with schools where Buddhist theology, Tibetan medicine, Indian astronomy, Sanskrit, etc. were studied. As in the past Buddhism now plays an important role in the life of the Buryats, Tuvanians and Kalmyks.

The Buryats professing Buddhism live chiefly in the Eastern areas of the Buryat Autonomous Soviet Republic and in the Aginsk Buryat National Area of the Chita Region of the Russian Federation.

The Tuvanian Buddhists are natives of the Tuva Autonomous Soviet Republic in Altai. Neither did the Kalmyks, Mongolian-speaking people, who, at the beginning of the 17th century moved from Jungaria to the lower reaches of the Volga area and Northern Caucasus forget Buddhism.

In the two famous museums of Leningrad—the Hermitage and the Ethnographic Museum—huge collections of icons, instruments of rituals, masks and costumes, characteristic of Northern Buddhism, represent the collection by great Russian explorers and scholars from Tibet, Mongolia, Sinkiang, China, Korea and Japan for nearly a century.

The visit of the Soviet Buddhists to Sikkim, one of the premier centres of Mahayana Buddhism today, is an event of unique importance and provides a landmark in the promotion of this great faith.

His Eminence Bandido Hambo Lama met the press on *11 Jan 1918* at the Janpath Hotel. After introducing the members of the delegation, he pointed out: Our delegation represents Buddhists of the Soviet Union. Buddhism in our country is professed by three autonomous republics and two national regions. In our country the state is not based upon religious consideration and there is complete freedom of worship. According to our preliminary estimate, the total number of Buddhist population in the USSR approximately comes to over half a million people. We have Buddhist monasteries (datsans) and monks. There is an elected body called the Central Theological Administration of the Buddhists of the USSR, and I have the privilege to be its Chairman. I live at Ivolga Buddhist Monastery in the Buryat Autonomous Republic. The Central Theological Administration of the Buddhists of the USSR has established close relations with Buddhist organisations of many countries. Every year we receive delegations of Buddhists from different countries like Ceylon, Cambodia, Japan, Burma, Mongolia and others.

During 1967 summer, we had the pleasure to receive in our country a Buddhist delegation from India headed by Dr. Lokesh Chandra, Director, International Academy of Indian Culture and

also a delegation from Sikkim headed by the Mother of the Chogyal of Sikkim Her Highness Jyil Uma. Representatives of Soviet Buddhists have always taken an active part in various international Buddhist conferences in many parts of the world.

I express my heart-felt gratitude to the Indian Government and the Buddhists of India, for giving me the opportunity to visit the country for the third time.

Numerous ancient monuments of India connected with the life and activity of Lord Buddha have become places of pilgrimage where special religious rites for the sake of living people's happiness and prosperity are performed. Therefore, with great pleasure we accepted the invitation of Dr. Lokesh Chandra to visit India—the country which gave Buddha to mankind. We offered our prayers at Buddhist temples in Delhi, visited Sarnath where Lord Buddha had delivered his first famous sermon, paid a visit to Bodh Gaya and other places.

In Calcutta our delegation was received very warmly by the Mahabodhi Society. From Calcutta our delegation went to Sikkim at the invitation of the Mother of Chogyal of Sikkim. In Sikkim our delegation was given a warm and most friendly reception from our brethren in Dharma. It is natural that members of our delegation were very happy to see the holy places of Indian Buddhists. These have been preserved in excellent condition. Many monuments have been rebuilt quite recently.

In Sikkim where Mahayana flourishes, our delegates were received by the followers of the Tsoṅkhapa school of Buddhism.

Members of the delegation and I personally received great spiritual satisfaction on meeting numerous Buddhist monks and Buddhist leaders. Especially memorable were the meetings of our delegation with the Chogyal of Sikkim, who is himself a distinguished Buddhist scholar, President of Mahabodhi Society and patron of Buddhist organisations.

Today, we are participating in the International Inter-religious Symposium on Peace in Delhi. It is a pleasure to note that the participants in this symposium, representatives of various religions and beliefs, understand their great responsibility for the cause of world peace.

In conclusion, I would like to express my deep gratitude to Indian and Sikkim Buddhists who are our brothers in Dharma.

Bandido Hambo Lama wrote on return to Buryatia: "I am very glad to inform you that all members of our delegation who have visited India and Sikkim at your invitation returned home safe and sound and are very thankful to you and to Mrs. Rani for the most hospitable welcome we were accorded by you, for all that help and support we were given during our visit to India.

"We were deeply impressed by the great work you are doing in the Academy and we shall be always happy with every success and achievement of your Academy, almost the unique research institution of such kind in the world."

Prof. Baldanzhapov: "We had the most comfortable and pleasant flight from Delhi to Moscow and now we all are back to UlanUde. To all of us our visit to your wonderful country seems like

a wonderful dream which we enjoyed so much. For all this I must first of all thank you, our dear Doctor, and charming Mrs. Rani. From the bottom of my heart I thank you for all you have done to make the visit of our delegation as successful as possible.

"We shall never forget the hospitality, attention and care we were accorded from the very first day in India. Our stay in Great India, India of Lord Buddha, cannot be compared to anything. Our visit to your country, our meetings and discussions with scholars and prominent Buddhist leaders, arranged by You, opened new pages in the age-old traditional friendship in the history of spreading Buddhism in Buryatia. What you have done in this field, dear Doctor, is beyond appreciation.

"We learn very much during our visit to India: we have visited almost all holy Buddhist places which are sacred for Buddhists of the world, got acquainted with the intelligent and good-hearted people of India, with your remarkable history and culture.

"We were very happy to have found out that the International Academy of Indian Culture has become one of the greatest world centres of studying and publishing ancient manuscripts of peoples of Asia. We wish you every success in your noble work and activities." (*5 Feb 1968*)

Prof. P.M. Joshi in charge of the Department of History, University of Poona read my paper on Buddhism in Eastern Siberia and responded: "Your father whom I used to meet during my student days in London more than thirty years ago and whom I met last at the session of the All India Oriental Conference in Srinagar, kept me posted with news about the tremendous academic output of your institute and I am happy to see that you too are continuing this good practice.

"Recently was published in Poona the Mm Chitrao Shastri Felicitation Volume entitled "Review of Indological Research in Last 75 years." You must have seen this volume. I have there two papers, the second one "Further India" has listed some of the publications of your Institute in its bibliography."

Kushak Bakula in the Soviet Union. I arranged his first visit to the Soviet Union as the leader of a Buddhist delegation in *Mar 1968*. He was to be accompanied by Venerable Thupestan Targys the Head Lama of his monastery and Gyatsho Tshering who was to act as interpreter.

Prof. Nicholas **Roerich** said: **Beauty lives in India.** Born on *9 Oct 1874*, at St. Petersburg in Russia, Prof. Nicholas Roerich was impressed by the grandeur of the Himalayas quite early in life and wrote: "Beauty lives in India, Beckons to us the Great Indian Path."

In a tribute to the great painter and philosopher on the occasion of his birth anniversary, his son Prof. Svetoslav Roerich, broadcasting from the Bangalore Station of AIR, recalled his kind violet-blue eyes, his quiet voice, a countenance that reflected wonderful composure of mind and of self.

The following are extracts from the broadcast: "In all his movements there was a measured harmony. He never hurried yet his output was prodigious. When he painted or when he wrote he

did so with quiet deliberation. When he wrote in his large and clear handwriting he never corrected or changed his sentences or words, least of all his thoughts.

"It was a continuous progressive effort towards a certain definite goal and that was true of his entire life. Under all conditions of life, in the most trying circumstances, he remained calm and possessed and never wavered in his determination.

"From his earliest school days he held before himself the transcendental ideals of the great Italian masters of the Renaissance. Leonardo da Vinci and Michael Angelo...

"He began his archaeological researches and excavations when only eighteen years old. The forty-three years he spent in Russia were a most remarkable example of human dedication and achievement. He was at the head of leading art and educational institutions and organized and took part in scores of other organizations and activities.

"With all that he painted thousands of paintings, executed murals and mosaics for public buildings and churches, designed settings for operas and ballets, wrote his books and essays on art and archaeology, his short stories, fairy tales and poems, and conducted researches in archaeology history and art.

"It is a tragedy that most of the great murals he executed have not survived the ravages of wars and now remain for us only in reproductions and in their original sketches.

"He travelled far and wide not only throughout Russia, Europe and the New World but also Asia and his extensive expeditions took him across Central Asia, Mongolia, Tibet, China and Japan.

"Father loved India, the Himalayas and dedicated to them many books, essays and thousands of his canvasses. That "Great Indian Path" which beckoned to him from his days became a reality when he came to India. He could contact the very sources of the great philosophies, of ancient transcendental thought. He travelled throughout India and the Himalayas and finally settled at Kulu where he lived and worked till his death in 1947. He always visualized and hoped for a closer co-operation between India and Russia.

"His paintings number over 7,000, dispersed throughout the whole wide world in museums and private collections. In India, Fathers' paintings are in many public collections, separate halls are dedicated to his paintings at the Kala Bhavan. Banaras; Trivandrum Museum; Allahabad Museum and a new hall will be organized at the Chandigarh Museum.

"His life can be best summarised as a ceaseless quest, a quest after knowledge, self-realization and synthesis through concentrated creative activity and service."

Excavations of the Buddhist cave monastery in Kara-tepe (Termez). Madame T.V. Grek visited the Academy to see the paintings and sculptures of India, Indonesia, Japan, China and other countries of Asia. She was heading the Oriental Department of the State Hermitage at Leningrad. She had 35 printed works on Indian art and had come to establish

scientific contacts with persons and museums. She spoke on Kara-tepe at the Academy. (*18 Jan 1968*)

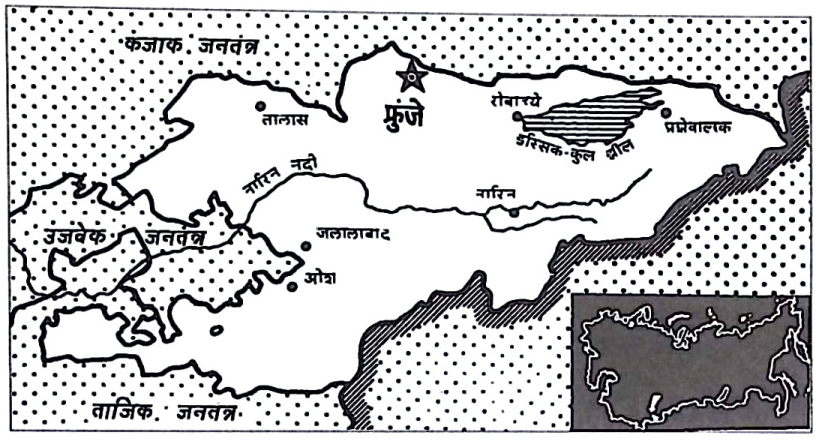
Outstanding dates in the history of medicine. Prof. B.D. Petrov, chief of the Department of the History of Medicine, Semashko Institute, Moscow wrote on *25 Jan 1968*. Dr. Grek was impressed by a Hsi-hsia thaṅka painting with an inscription on its back. She wanted it to be read by Dr. Kichanov of the Institute of the Peoples of Asia and Africa, Leningrad. I sent him a photograph, but await the answer till today. She was cataloguing the Khara-khoto collection in the Hermitage. "This month a friend of yours Dr. G.D. Singhal has visited our Institute. He recommended to establish contacts with you on two reasons: 1. to make achievements of Indian medicine more available for our Russian readers, and 2. to make closer Russian-Indian connections.

"Semashko Institute issues annually a booklet "Outstanding dates in the history of medicine". The most famous medical scientists and discoveries are celebrated there. Their birth and sometimes death anniversaries are included in the booklet (for example 100, 150, 200, 250 and so on... anniversaries).

"Unfortunately, we have scant information about the most outstanding medical scientists and discoveries made in India. It is particularly necessary for the booklet mentioned above. At present the one for the years 1969 and 1970 are being prepared for print. We will be very much obliged to you for such kind of information concerning your country worthy to be celebrated in 1969, 1970 and so on."

Exhibition of the USSR economic achievements. Madame Lyudmila showed me this exhibition with an enthusiasm born of national pride. She spoke perfect English and said in hushed silence: "I want to read the Gitanjali of Tagore in English. We cannot be sure of translations." I sent a copy which never reached her. She wanted me to find out "what's happened to the book". The book must have caught the eyes of the state. For my letter to reach her I could only respond: Many thanks for the lovely book depicting the inspiring course of Soviet achievements and the emancipation of man from the clutches of poverty, disease and cultural backwardness. I have always admired the mighty currents that have flowed in your Motherland.

Buddhist finds in Kyrgyzia. Andrei Zelinsky found the etching of Lord Buddha on a hill in the valley of the Chu River in Kyrgyzia. On the right bank of the Issyk-kul Lake a rock is inscribed with *Oṁ maṇipadme hūṁ* in large Tibetan letters. A colossal image of Śākyamuni, eleven metres high was found in the Vaksh valley. It belongs to the 8th century.



Roma. Dr. V.J. Sanarov of Novosibirsk was working on the Roma and could not get *Gypsy Studies* vols.1, 2 (Śatapiṭaka series 25, 26). It was out of print, so sent a xerox copy. (*Oct 1968*)

8. BUDDHIST MONASTERIES OF CENTRAL ASIA

International Conference on the Kushan period was organized by the Commission of the USSR for Unesco at Dushanbe (Tajikistan) on *25 Sep–4 Oct 1968*. Prof. Gafurov, president of the committee invited me. Prof. G. Bongard-Levin reminded me: "It would be very important if you as prominent scholar participate in the work of the conference". Left on *25 Sep* Delhi–Amritsar (6.10–8.20 am), Amritsar–Kabul (11.45–13.15 pm), *26 Sep* Kabul–Tashkent (10.05–10.40 am), Tashkent–Dushanbe (13.05–14.10 pm).

The conference was a great success with scholars from all parts of the world. It was a unique experience to listen to all what Soviet scholars had been excavating in Central Asia and to visit some sites. Their archaeological work was extensive and their discoveries add new dimensions to Asian history in general and in particular to the history of Central Asia, India, Pakistan, Afghanistan and Iran. The discovery of Buddhist manuscripts of the Sarvāstivāda Vinaya and other texts in the Gupta script are bound to add to our understanding of the development of Buddhism in Central Asia and its spread thence to East Asia.

Prof. Dani said that the carbon dating of a wooden pillar discovered at Charsadda, twenty miles from Peshawar leads us to date Kaniṣka to 78 CE. Natalia Tolstaya told me that the works of Tagore were published in Russian in twelve volumes in 1961 in 100,000 copies. They were sold out immediately and have been out of print.

Prof. Litvinsky took us around **Ajina-tepe** which had all the features of a great monastery. A niche in the wall had a special plaster which could be traced back to Gandhara. The base was paved with unbaked bricks. Small sitting Buddhas which had been painted on the ceiling were lying down on the floor. Miniature votive stupas were found in large numbers. A corridor had the Thousand Buddhas. A miniature head was found inserted into a wall. One of the miniature axial shrine was stuffed with statues and it gave the best and richest collection. A life-size image of Kāśyapa Buddha sitting in dharmacakra-mudrā was in a niche. The figures showed close affinity with those from Fondukistan. No remains of Islamic art were found. People lived here for a century and half after the Arabs had destroyed the monastery.

Visited the **Vaksh River** whose source is a glacier 350 km away in the Pamir mountains. It empties in the Amu Darya. I went specially to see the donkeys on which the King of Vakṣu had come to the yajña of Yudhiṣṭhira in the Mahābhārata.

Prof. Litvinsky took us to **Kafir-kala** 'Citadel of the Infidels' whose excavations were started by Gafurov. It was constructed with unbaked bricks. This was the second site to be excavated out of the nine planned. In 1941 Prof. Belinitsky discovered the citadel which was only

50×50 metres, and could be dated to the 6–8th centuries. The entire upper layer had to be taken out to reveal the Kushan layer below. Fragments of birchbark mss. in Central Asian Brahmi with Buddhist texts, sherds with such ancient Arabic writing that experts in Arabic paleography could not read them, and late Kushan coins were found from the citadel. Burnt pieces of columns, of the wooden ceiling and of other remains of the shrine told a sad story of desecration. As we sat down for lunch, Prof. Litvinsky said in an enthusiastic voice. "I am glad to be host to you in Northern Bactria". Prof. Girshman thanked the hosts: "Gratitude to those who represent the Kushan people".

Toprakala perished in the second half of the 8th century. Coins of Kaniṣka, Vasiṣka and Vasudeva were found in 1965.

Prof. Harmatta spoke on **Kara-tepe** as one of the most important and flourishing Buddhist monastery of Bactria of the Mahāsāṅghika and Sarvāstivāda school. It was *sado gafo* or *śata-guhā*.

Met Prof. Rosenfield who was working on a 12th century print of Kumārajīva's translation of the **Lotus Sutra**, with illustrations.

Prof. Gafurov concluded the conference and pointed out that hundred papers were presented and it overfulfilled our plan. He said that Kushans were one of the four great powers of the times. They were a rare example of uniting various peoples under a high civilisation. He assured that the work of the conference would be published by the next year 1969. The conference received messages from President Kosygin, President of the Tajik Republic and HM the King of Iran. The people of Central Asia played a great role in the history of the world. For ten days we discussed Kushan problems. Everybody in the city was speaking of the Kushans and everyone now knew Kaniṣka. Dushanbe has become Kushanbe. Prof. Dani of Pakistan proposed a toast to Kaniṣka.

6 Oct 1968. Dr. Mashkur, National Teachers College, Tehran wanted the Persian translation of the Gītā and Vikramorvaśī. He said: *dānīš dar Hind ašt* 'knowledge is from India'.

Left Dushanbe for **Samarkand**, a flight of 45 minutes. Samarkand was 8°C. Saw the observatory of Ulugbek, the Shahazinda tombs, and Timur's Bibikhana mosque whose entrance had the image of a goddess on a lion. Mausoleum of Timur was dedicated to the family. The old town of Samarkand was destroyed by Chinggis Khan in 1220. Excavations have corroborated that Samarkand is at least 2500 years old, i.e. goes back to the Achaemenian times.

7 Oct 1968. Left Samarkand for **Penjikent** (8.40–10.00 am). It means Five (penji) Cities (kent). Saw the rich man's dwelling. Two walls were covered with paintings. White making a pit a boy found the palace in 1965. The walls were of unbaked bricks, everything was burnt. Painting showed a scene of cutting the head by Arabs. Arab swords had been excavated. Left for Tashkent in the afternoon.

8 Oct 1968. **Tashkent** is called 'Academicians' Town' as a large number of academic institutes, printing and publishing houses are located here. Saw an imposing statue of Emperor Babur who was born in Andajan (Ferghana), with miniatures reflecting his life.

9 Oct 1968. Left Tashkent for **Kabul** (12.00–13.35). Kabul had about 25,000 Hindus, a temple to the Goddess, Temple of Pir Ratannath, and several gurudwaras of the Udasi sect. Ratannath was a follower of Guru Gorakhnath, and his main see is in Jhandewala, Delhi.

The temple was dedicated to Lord Bhairon Nath and had the tombs with the bodies of all the heads of the temple for several centuries.

10 Oct 1968. Left Kabul at 8.30 am by Aryana Airlines. The aeroplane had the photographs of Bamiyan, giving an Aryan aura true to its name.

The conference was unique in presenting a panoramic view of Soviet **archaeological discoveries** in Central Asia which have a direct bearing on the history of India, its plastic arts, literature and philosophy. These finds from dozens of ancient sites fill sixty halls in the State Hermitage Museum at Leningrad. The discovery of mural paintings at several sites including those at Ajina-tepe link the Indo-Asian artistic heritage from the Sigiriya Caves in Srilanka to its furthermost expression in the Tunhuang complex of 500 caves. The discovery of 200 folios of Sanskrit manuscripts on birch-bark (*bhūrjapatra*) from Zang-tepa and Bayramaly in the Tajik Republic await identification. Both these manuscripts are written with a calamus in Indian ink and palaeographically they can be dated to the 6th–7th centuries CE. The fragment of a hand of a lost statue in painted alabaster is a charming piece of Gandhara art. Lotus flowers on the lids of relic caskets from cave sanctuaries, and the heads of Mañjuśrī and Śrīdevī from the Buddhist Temple in Kuva are wonderful specimens of post-Gupta art. The Soviet scholars have written an imposing number of 740 articles on the pre-Kushan, Kushan and post-Kushan culture of Central Asia, which contribute to a better appreciation of the material culture of the period, and its scientific development in irrigation, geology, architecture, metallurgy, astronomy, and other fields. The Soviet scholars have brought forward new methodology to study the nomadic wanderings and interrelations by craniometric correlations. It is befitting to quote the importance of the Conference in the words of its President, leading Soviet Orientalist and ex-Minister of Education of the Tajik Republic Prof. Babajan Gafurov: "Today we are turning to the past not just because it evokes our admiration and enriches us, but also because it teaches us, it compels us to regard the present in a new way, and helps us to understand the laws of historical development. In our day we are most acutely conscious of the grandeur of the Kushan era, a time of close cultural relations and mutual enrichment, a time of nearness between peoples and cultures, a time of peaceful development and progress."

Dr. M.S. Assimov, President of the Academy of Sciences of the Tajik SSR, Dushanbe: "I am highly grateful to you for having sent me "Vicramorvashi" the work of the Great Indian dramatist Calidasa, which I have read through with great pleasure and consider it as a real masterpiece of Indian drama and its author as a true Shakespeare of Classical India.

"It also was a pleasure to me to make your personal acquaintance, and our meeting at the International Conference on History, Archaeology and Culture of Central Asia in the Kushan Period has made an indelible impression upon me.

"With the warmest greetings and best wishes in your scientific activities, and thanking you once more for your kindness."

20 Nov 1968. Sent 17 volumes of the *New Tibeto-Mongol Pantheon* to Dr. Semyon I. Tyulyaev, USSR Institute for the History of Art, Asia Section, Moscow. He wanted it to identify their rich collection of thaṅkas from Buryatia.

4 Apr 1969. Dr. **G.M. Bongard-Levin**, Executive Secretary, Committee on the Study of Civilization of Central Asia (Commission of the USSR for UNESCO), Moscow, spoke on the Findings of **Indian Culture in the USSR**, illustrated with slides, at the Academy. Members of the diplomatic corps, educationists, journalists and prominent citizens attended the lecture-cum-reception.

I outlined current Indological studies in the USSR. Acharya Bhagawandev, Director of the Jhajjar Gurukul Museum, introduced the distinguished Soviet scholar and spoke of the numismatic finds in Soviet Central Asia. Dr. Bongard-Levin narrated the findings of Indian culture in the USSR. He gave a survey of Sanskrit studies in the USSR and thereupon proceeded to describe in details the archaeological finds in Turkmenia, Uzbekistan and Tajikistan. The finds in Turkmenia have close affinities with the seal-motifs and pottery of the Indus Valley Civilization, thus widening its geographic distribution. The other sites pertain to murals contemporary with Ajanta, Sanskrit manuscripts in Brāhmī, colossal images of Lord Buddha and other objects. Dr. Bongard-Levin showed slides of these discoveries.

The meeting was presided by Prof. Siddheshwar Prasad, Deputy Minister of Irrigation and Power, who succinctly summarised the lecture and spoke of common progenitors of the socalled "Indus Valley" Civilization whose sway was ever being extended by excavations. He thanked me for having arranged such a stimulating lecture and the audience for their keen interest.

8 Dec 1969. The Acting Director A.H. Moiseeva of the Library of the Academy of Sciences of the USSR: "The Library of the USSR Academy of Sciences has had great satisfaction in receiving your "Śata-Piṭaka Series" during several years. Please accept our expression of gratitude for regular sendings. We should like to receive "Śata-Piṭaka Series" regularly on exchange basis."

On *30 Oct 1971* a Soviet **Buddhist Delegation** arrived in Delhi. Led by His Holiness Bandido Hambo Lama Gamboev, it comprised of six other members: the Ded (or Deputy) Hambo Lama Dashiev, Prof. Dylykov from Moscow, Prof. Garmajap Sanjiev, Mr. Valodya Tsybikzhapov, Mme. Gajidma Tsybenova (Dgaḥ.bskyed.ma) and Mr. Bato Tsydypov as interpreter. Bandido Hambo Lama was the Buddhist Patriarch of the USSR. While explaining the etymology of his title, the Patriarch said that the word *bandida* is derived from *pañca* 'five' which is pronounced *banza* in Buryat, *hambo* means 'learned', and *lama* signifies 'a guru'. Thus the whole compound Bandido Hambo Lama means the 'guru who is learned in all the five sciences'. The Ded Hambo Lama was the Second Deputy in the Buddhist hierarchy of the USSR. He specialised in traditional medicine from the Egetuyevsky Monastery (*Egetuḥi grva.tshaṅ*) whose Tibetan name was Dam.chos.rab.rgyas.gliṅ. The Ded Hambo Lama was to write a short historical

sketch of this monastery. Prof. Sanjiev came from the Siberian Branch of the Academy of Sciences at Ulanude where he was busy on a history of the diverse nationalities of Siberia, namely the Buryats, Yakuts, Altais, Tuva, etc. Mr. Tsybikzhapov was working on the sociology of atheism among the Buddhists of Buryatia, Tuva and Kalmykia. Tsybenova was engaged on a survey of the different Buddhist traditions of South East Asia. Mr. Tsydypov was a Lecturer of English at the Buryat State Pedagogical Institute.

The Buddhist Patriarch was building a new three-storeyed temple to enshrine a towering image of Lord Buddha. It was to be inaugurated on the Buryat New Day in *Feb 1972*.

The Siberian Branch of the Academy of Sciences had compiled the collected works of Academician Stcherbatsky the eminent Buddhist scholar of Russia. They were eventually to be published. Besides, the Institute had completed an illustrated medical album of Indo-Buryat medicine, under the direction of Prof. Philipov the Chairman of the Presidium of the Siberian Institute.

Madame M. Shahobova, Dushanbe: "I am very grateful to Dr. Lokesh Chandra who has given me the possibility to see the treasures of the knowledge of the world. I am happy that this treasure of knowledge of Asian peoples, is in the Delhi treasure-house, and here it is being looked after like a beloved baby by this great scholar for the benefit of humanity and for the progress of mankind. I hope that all this will come to be within the reach of millions of people." (*7 July 1970*)

Mr. Adam Latusek of the Polish Embassy in Mongolia was studying the Mongol Lamaist iconography. He wanted the *New Tibeto-Mongol Pantheon*, which was presented to him in *Mar 1972*.

Departments of Tibetology, Buddhism and Mongolian were started at the Siberian Branch of the Academy of Sciences at Ulanude.

Visit to Buryatia (*21 Aug–7 Sep 1972*). In Moscow I listed the folio numbers of the Khotanese ms of the Saddharma-puṇḍarīka-sutra (Petrovsky ms.). Wanted to get a microfilm of the quadrilingual Mahāvyutpatti (Xyl. Q 185), but it was impossible. Sculptor Baokič Boris Petrovits had made a sculpture of my father Prof. RaghuVira in 1956. Dr. Tyulyayev of the State Museum of Oriental Art tried hard to contact him as well as the Painter's Union but to no avail. Visited the Museum which was founded in 1918 and had 30,000 objects. It had a remarkable collection of ancient ivory drinking horns (rhyta) from the old Parthian town of Nissa, going back to the second and first centuries BC. It had the best collection of Tibetan and Mongolian thaṅkas from the 17th–19th century. Returned on *7 Sep 1972* after a visit to Buryatia.

Met **Narmaev Badma** at the Mongolian department of the Leningrad University and sent him Tāranātha's history and Tib. Eng. Dictionary of S.C. Das. Sent a photostat copy of the Mahāvyutpatti to Valeri Isaevitch Rudoi of the Oriental Institute of Leningrad.

21 Aug 1972. Delhi to Moscow. Left Delhi at 11.00 am on *21 Aug 1972* flying 13000 feet high in the clouds. A five-member delegation of the Indo-Soviet Cultural Society was with us. It was led by P. Ranga Reddy, Speaker of the Andhra Pradesh Assembly, with Sudarshan Sobti (secretary of the Delhi ISCUS), Advocate Mool Chand Jain from Karnal, R. Vasudeva Murthy from Mysore, Dr. Alok Prabhu from Ratangarh Churu. All had paid the airfare upto Tashkent. Stayed in the Metropol Hotel in Kabul.

22 Aug 1972. Visited the **Musée de Kabul** whose curator Prof. Mustamendi showed us around. He began by showing two heads of Gaṇapati. Prof. Motamedi, Director-General of the Archaeological Society was preparing an illustrated catalogue of the Museum. Went to see the terraced Babar Garden whose outer wall was made of mud. The tomb of Nadir Shah 'gazi-e Afghanistan' was on top of the hill. The hill had Dar-ul Amān palace.

Paid a visit to **Frontier Gandhi** at 5.00 pm. He narrated: During my visit to India I went to the Sabarmati. The Governor Shriman Narain was also with me. There had been riots near Sabarmati. Madame Madalsa the wife of the Governor started showing me the charkha and reminded me that she used to call me *baba*. A meeting was convened and I spoke. Gandhiji had not only taught us the charkha, but also basic principles which we have forgotten. Vinoba was also present. All of us went to Wardha. We had all thought that Hindu-Muslim riots would end after the British have left. The British are the root of all conflicts. Poverty will end. We in the Congress spoke for the country, and Pakistan protagonists were reactionary and we had no hope from them. We had no hopes from the Muslim League nor do we have. It did not fulfill our wishes. I like the *bhūdān* movement of Vinoba ji and always keep myself informed of its progress. He used to say two things: both wealth and land belong to the nation. The people have arisen up: in Bengal they have got neither land nor anything else. The government has been compelled to do something. Agitation for land is in progress, but we have heard nothing about property. Vinoba ji used to say that the rich are thieves. I travelled all around India during the Gandhi Jayanti celebrations. The cities have developed. Nothing has happened in the villages. Everyone cannot even be employed as labour. Unless people are aware of possibilities nothing can happen. Whenever I said something the capitalists were annoyed and laid imputations against me. I said: I have come from Afghanistan and will go back. I need nothing. I say everything for your country. The rule is yours, you exercise more votes, you exploit the people. The people are poor, give them, and they will reward you. What message shall I give. Vote those who work for the poor and not for ministership. May hatred and conflicts end. I looked at Vinoba and said: communism is progressing in India. Do you try to analyse its causes. It is the duty of the governments in Europe to provide livelihood. If you do not want it to come to India, find ways to alleviate poverty. Bengal was under the Congress for 22 years, nothing happened. Jyoti Basu came to power and ordered the police to recruit Muslims. Our state has no capitalists and no large farm-owners. Maximum people die in our state after Bengal. People want to crush our political aspirations. Disturbances took place in Swat and armies had to be called in. This should not happen in India. I wish the good of the country. Bhutto is so

opinionated that East Bengal has separated from Pakistan. He has been alienated in Panjab, even in Sindh. The fire can be extinguished if one strives to.

23 Aug 1972. Left Kabul for **Tashkent** at 1.00 pm which was 29°C. Saw dry hills from 33,000 feet. The journey was short: 1 hr 15 minutes. At Tashkent the Grand Mufti Ziauddin ibn Ishan Babakhanov welcomed us at Dinedara. All the republics of Kazak, Kirghizia, Uzbekistan, Turkmenia and Tajikistan have a representative of the Dinedara. Bukhara will have a seminary: *dīnī madrasā* in seven years. A seminary will be established in Tashkent after four years. The Soviet Union has 40 million Muslims out of a population of 240 million. The seminary where we were sitting comes from the 16th century. The Deputy Mufti Ismail Maqdoom showed a ms with the seal of Aurangzeb, and a 600 years old ms of Amir Khusro. The Deputy will attend the Amir Khusro celebrations in India. The traditional medicine, *yūnanī tib*, was being restored. Indian traders used to frequent Tashkent in former times. We proceeded to the reception tables laid with fruits. Babakhanov spoke of how Buddhism was flourishing everywhere in ancient times. He referred to Japanese delegations that came to visit Buddhist sites. He asked about Muni Sushil Kumar. The trees in his garden were all fruits.

24 Aug 1972. Yusuf Khan, Secretary, Foreign Relations Department of The Muslim Religious Board for Central Asia and Kazakhstan took us to the library which had 25,000 books and 2040 mss. It had a Holy Quran written 730 years ago in Bukhara and with a Persian translation. There was a facsimile copy of a Qoran manuscript in the hand of Calif Osman (644–656) in the Kufic script. It is now in the Samarkand Historical Museum. Visited the religious high school (*madrasa alia*) which was set up in 1971, and had twenty students. It was a praying mosque (*masjid namazgah*) set up 120 years ago and constructed with unbaked bricks of clay. The Barak Khan Madrasa was the new office of the religious board (*din* + *idara* 'office, board'). The Uzbek breakfast is *nān* with sesame seeds, cream, and cow's milk. Our interpreter Sharafuddin Mirmahmudov conducts research on herbs which he collects from distant places. The tea cups were Chinese and Japanese. Water was sold in pre-Revolution days but now it comes in taps (*su* 'water', *sut* 'milk'). Tashkent had a Hindu serai and a Hindu colony. The parents of three families in Bokhara had come from India. Young Uzbeks are fond of Indian music. Left Tashkent at 11.30 am for Moscow. All the passengers had to wait till I got into the plane.

Reached **Moscow** at 2.45 pm. Mr. Tolya Rabdanov and Dr. Dylykov received me. Mrs. Dolma Shagdarova, officer for Buddhist delegations was also present. My father had brought Prof. Dylykov and Prof. Lubsan Vandan to the South Avenue residence: "that is where our acquaintance began with your father". Father had taken both of them to the President Dr. Rajendra Prasad and to Prime Minister Pt. J. Nehru. Stayed in Hotel Rossiya which can accommodate 6000 guests. It is the largest hotel in the whole of Europe with 6000 attendants. Could see the spires of the churches across the Red Square. Repairs were in progress and the spires shone bright in their fresh gilding. Prof. Dylykov joined at lunch. His early studies were in the Qorin Monastery, but he joined a secular school as soon as it opened. Damdinsuren was working

on the Rāmāyaṇa in Mongolian. Newly weds come to the mausoleum of Lenin to pay homage. Guards of honour stand without moving for an hour and new ones take their place. Visited the GUM emporium where jewelry with Signs of the Zodiac was on sale!

Went to the **Institute of History of Arts** headed by Prof. Tyulyayev. It is the largest cultural research institute with eleven sections studying painting, theatre, cinema, choreography, circus art, music, architecture, history of arts, theory and history of aesthetics, and so on. The staff was 42 professors, 109 assistant professors and 250 scholars. Maidar was writing on the architecture of the Mongols.

The State Museum of Oriental Arts has 200 thaṅkas of the 17–19th centuries. I saw the thaṅka of a maṇḍala of the Niṣpannayogāvalī done for the Imperial Preceptor of China Rol.paḥi.rdo.rje. It was an exquisite creation of a master artist and was inscribed on the back. The museum had Tanggut paintings of the 11–13th centuries. Most of the thaṅkas were in good condition. Mr. Rabinkin, ex-Director of the Oriental Museum had spent five months in Java and took good photos of the Borobudur. Mme. Gerasimova had visited India six times. She said it is impossible to understand the postures of the Buddha without a knowledge of yoga. Mrs. Yelizarinkova had published a Russian translation of the Ṛgveda. She dated the **Ṛgveda to 6000 BC**. To develop and forget the imagery of the Ṛgveda needs thousands of years. There was no change for 3000 years in Egypt.

Prof. Tulyayev said that ten persons were working in his section of art history. There were about a thousand workers in the Oriental Institute, with about a hundred of them in the Indian section. He said: I appreciate Tibetan medicine. My nephew was ill. He travelled with his niece Natasha to Ulanude where they had some knowledge of Āyurveda. Mr. Goldan Lenkhab said he could diagnose more than a hundred illnesses by the pulse. The āsanas are mysterious: how do they work? Pharmacology can be compared with the European. Prof. Tulyayev was 74 years and was vegetarian on principle.

Met Prof. Zelinsky who had worked on the Pamirs and surrounding regions, ancient routes across Pamirs from Iran to India, Khotan, etc. He was busy on Tibetan Buddhist cosmology. He discovered a Tibetan inscription of the 8–9th century carved on a great rock in Kyrgyzia near Lake Issykul in the autumn of 1964. It was near the Tamga settlement. The news was conveyed to Prof. George Roerich. Its paleographic analysis by Zelinsky and B.I. Kuznetsov indicated that it was incised 1200 years ago during the period of **Tibetan dominance in Central Asia**. Exchange of spiritual values between age-long Buddhist culture of the Tarim basin and young culture of Buddhist Tibet, and development of international relations in the 8th century led Tibetans to Lake Issykul nearby which important caravan routes passed. The inscribed Tibetan prayer *Oṁ maṇipadme hūṁ* seems to be the earliest monument of Tibetan epigraphy in Central Asia. New evidence gained through semantic analysis of the inscriptions indicates its close relation to the Buddhist cosmos. Prof. Zelinsky had written a 15 page commentary on the model of the Buddhist cosmos:

dharma-cakra (ārya aṣṭāṅgaº) | confluence in vijñāna | bhava-cakra (dvādaśāṅga pratītya-samutpāda)

The main principle of the Buddhist theory is internal unity of micro- and macro-cosm, i.e. saṁsāra and nirvāṇa. As two independent structures connected with the mind (idea of cosmopsychic correlation) this approach enables us to regard the inscription not just as a prayer formula but a concise expression of the Buddhist conception of the universe. In this conception, an important role is played by the idea of the unity of male and female elements, as active and passive aspects of Being. The latter explains the popularity of this inscription in Buddhist countries and opens up a perspective of modelling processes that are the basis of the Buddhist cosmos. These ideas brought a harmonious and organic system at the beginning of the Christian era that endowed Buddhism a sufficiently universal teaching of the world of the times. Modern scientific study of the history of teachings on the cosmos cannot ignore the Buddhist experience in the realisation of the universe as one of the attempts of the distant past to create a harmonious conception of the universe. Prof. Zelinsky had spoken about it at a Seminar on Structural Systems at Tartu in 1970.

Left at 2.30 midnight for Omsk to Irkutsk.

27 Aug 1972. Reached Omsk at 4.00 pm. The temperature was 15°C. The airport was a new construction. Reached Irkutsk after a pleasant flight across a clear sky. The old airport had mostly Mongolian passengers. Signboards were also in Chinese. A large photograph of Lake Baikal decorated the entrance.

Left for **Ulanude** at 6.00 pm. The rays of the sun piercing through the clouds, the sun setting down, and we could see the greenery of the trees as the plane was not flying high. The summer had ended and autumn had begun with frost. Could see the River Anggara flowing out of the Baikal. There are 300 inlets into Baikal and only one outlet: the River Anggara the sweetheart of folk songs. Reached Ulanude where Bandido Hambo Lama, Deputy Hambo Lama Erdeniyev, Prof. Pubayev, and translator Batu welcomed me at the airport. The road was not metalled and the way to the monastery was long. Bandido Hambo Lama put his arms across me all the way and said: I have become old. Was very keen to see you again in my country. Have been awaiting you anxiously for a week. Reached the Ivolginsky monastery at 8.00 pm. Lotuses were embossed on the back of chairs in the dining room. I was welcomed with sweet yoghurt and other ingredients of madhuparka. The water was so cold that it was impossible to touch it. Pure vegetarian dinner was served. From the sheen of golden *ganjir* on top of the monastery to the thousands of tiny bells tinkling in the deep silence of the night was an ethereal experience from my bed in the sleeping room heated by logs between two walls.

28 Aug 1972. The day dawned after a sound sleep in the hallowed calm and dreamlike ambience of a monastery in a never-never land. All around was tranquil quietude of hymns to icons and scrolls. Just stepped out to have a look at the red pavilions and golden spires of the sanctum in the all-enveloping greenery of the surrounds amidst ice-clad mountain ranges. Risked a sauna bath with ice-cold and boiling hot water like the Buryats to ward off cold all the day. I was

welcomed in the new congregation hall at 11.00 am. The hall can accommodate 700 lamas. It is the eternal offering of the Bandido Hambo Lama to his Land of Vajrapāṇi. The imposing altar had large images of:

Maitreya	Lord Buddha disciple disciple	Avalokiteśvara with an eye

The images of the Thousand Buddhas (mingγan burqan) were immensity of purity. He is the 19th Patriarch. He started the worship by ringing the ḍamaru and vajra-bell, giving warmth to the hall, in the snowy winds howling outside, amidst mountains embracing the monastery in their divine arms. The thaṅkas of 25 Kulika Kings of the Kālacakra hung around the walls. Recitation of the sutras by lamas sitting in two rows facing each other reminded me of a similar arrangement in the Ajanta caves. After the hour-long recitation I went out to two Drepung and Bodhi stupas. Visited the library and saw a loilang maṇḍala of Heruka done in 1962. A loilang maṇḍala (pura-maṇḍala) of the Bhadrakalpika-sutra was architectonic. A manuscript from the Tsugol monastery was written in nine inks of gold, silver, mu.men, turquoise, coral, pearls, copper, steel, and conch. Its elegance and luminous glow held my eyes captive. The sprawling monastery had been constructed in eight months as devotees donated labour. The Czech Kino had come to film the monastery, its rich treasures of icons and painted scrolls and the sonorous rituals. Bandido Hambo Lama could see only with one eye and the Avalokiteśvara with an eye in his hand was to restore the other eye.

29 Aug 1972. The Bandido Hambo Lama said that the Ivolginsky has been built three times. The new monastery was the third. He remembered Egetu the largest of monasteries and fell silent. All the monasteries had been razed to the ground and they left wounds in the hearts of the Buryats. The Bandido Hambo Lama dare not recall the tortures and torments of the cultural genocide. He would utter a name as tears rolled down his eyes. I could feel the agony. Aginsky was a small monastery, but became famous beċause it was described in Russian and English works on Buddhist philosophy.

Visited the Buryat section of the Academy of Sciences. I have detailed my observations in LC.2013:388–91. Certain further details have come up in my dairy of 1972 which are given here. Mrs. Thudenova in-charge of the Tibetan-Mongolian collection said that they have three sections: (i) archival documents, as of Zamcarano, (ii) Mongolian mss., collections of folklore, and (iii) Tibetan mss. They were acquiring personal archives of outstanding scholars like the famous orientalist Rumyantsev, or the notes and photographs on Shamanism collected by Khangalov.

30 Aug 1972. Came to the **Aginsky monastery**. Worship was in progress in the old temple.

31 Aug 1972. Reached **Leningrad** at 12.35 pm in shivering cold and was put up in Evropeyskaya Hotel. Visited the Hermitage Museum. Prof. Dr. Boris Piotrovski, Director-General of the Museum, conducted me. Saw the silver pottery from Caucus of the third millennium BC, Nike the Goddess of Victory from Kul-abab near Kuch (former capital of Bosphorus) of the

4th century BC, first China manufactured in Venice in about 1704, and several gold and silver antiques. Mr. Leonov Gennady, aspirant of the Oriental Department of the State Hermitage was writing on Tibetan art. Prof. Kuznetsov said that an article on Sum.pa.mkhan.po was published in *Tibetica* printed in Ulanude. The University of Leningrad had 300 Tibetan mss. and xylographs brought from China by Vasilyev who lived there for 27 years. It includes a good collection of Tibetan biographies and historical texts. The collected works of the Dalai Lama VII were being described by Miss Malanova. Prof. Kuznetsov was studying Tibetan medical works with the grandson of Badmayev, who had a good knowledge of the pharmacology of plants and cured people with Tibetan medicine very successfully. Another Badmayev lived in Moscow and was an expert surgeon. Buryatia had several colleges of traditional medicine (sman.pa datsan). Their books are in the Institute. Leonov found the first Tibetan xylographed loan-deed.

1 Sep 1972. Went to the **Museum of Religious History** and Atheism. The Buddhist paintings of China were being described. The Museum had a huge Chinese scroll of the Buddha surrounded by 500 Arhats. Red elephant made of papier maché for the Maidar Qural from the end of the 19th century. It was put on a special chariot on which the statue of Maitreya was placed. It was pulled by monks with ropes around the monastery amidst lot of people who came from far off places. The ritual symbolised the advent of Maitreya in the near future. A three-dimensional representation of the Western Paradise of Sukhāvatī was two metres high and deserves a careful study of its details as they represent the ascent of the mind in meditation. The museum was founded in 1932 and the Lamaist objects were added in the 1950s. The 81 paintings of the Siddhas were in Karma Kadri style and perhaps the most beautiful set in the world in its diaphanous colours.

Met members of the Oriental Faculty at the **Leningrad University**:

E. Katenina (Hindi, Marathi, Sanskrit grammar, comparative grammar)
S. Rudin (Tamil, Malayalam, Hindi).
H. Erman (Sanskrit language and literature, Pali)
V. Gurov (Telugu language and comparative Dravidian linguistics)
K. Brosalina (Bengali language and literature)
A. Asuadsky (Sanskrit language and culture)
Y. Pettchenko (mediaeval and modern Indian history, period of Shivaji)
Dr. Gurov (articles on Hindi grammar)
Dr. Rudin (Hindi phonetics). Took part in the Hindi-Russian Dictionary
Dr. Vikler Balin (mediaeval and modern Hindi literature). Prepared a new textbook of Hindi for Russian students.

Visited the **department of Mongolian** in the afternoon (2.00 pm). Met Ts. Damdinsuren, Z.K. Kasyanyenko, A.G. Sazikin and B.M. Narmayev (postgraduate Tibetologist). They were mainly engaged in teaching Mongolian, and conducting research in linguistics and literary criticism. Prof. Damdinsuren said: "happy to see you here. I am doing an edition of the Rāmāyaṇa

in Mongolian. It is a shortened version from a long ms. There are five copies of the same short version in the University and Institute. I will prepare four versions from different sources". He was wearing a finger ring with viśvavajra. Badma Narmayev said that the Mongolian Kanjur of Leningrad has a different arrangement from the xylographed edition. It was written in the beginning of the 17th century and begins with Vinaya. Size: 69 × 24 cm (written portion: 61 × 19.5 cm). Madame Zoya Kononovna Kasyanyenko was describing the contents of the entire Kanjur. Prof. Damdinsuren said that the differences in the two editions are insignificant and have occurred in copying. But the Leningrad Kanjur has colophons which are missing in the xylographed Kanjur. Ulaanbaatar has an incomplete set of 70 volumes of a hand-written Mongolian Kanjur. The scientific library of the University of Leningrad has a quadrilingual Mahāvyutpatti (Plg.62).

Madame Margarita Josipovna Vorobyova-Desyatovskaya of the Institute of Oriental Studies was working on Tibetan iconography. Valeri Isaevitch Rudoy had prepared a Sanskrit-Tibetan-Chinese terminology of Abhidharma. Lew Serafimovitsch Savitsky was studying Tibetan literature. Mme. Dyakonova showed birch bark mss. in Tibetan at the Hermitage to Prof. Kuznetsov. They are charms from Tuva and go back to 6–8th century. The Library has Tibetan texts on wooden plates, a small font of bilingual and trilingual mss., lontars from SE Asia, and mss. on ivory from Myanmar. Russian monks do not eat meat. Meat is forbidden on certain holy days like Lent. Lebdeva Irina Nikolaevna (Mrs. Kuznetsov), librarian at the Academy of Sciences, was eager to see me. Miss Dara Tsendina, daughter of Damdinsuren, was a student of Prof. Kuznetsov. Kuznetsov had five students in the second year and two in the fourth year. A student was from a Buryat village where he saw only nature, forests and wolves. He got the highest marks in English. He was very good in Tibetan and was reading sutras on his own. He was studying the Jātakamālā with its commentaries from the xylographs in the library of the Institute. Prof. Kuznetsov had a fine sense of humour. He narrated that a man lost his parrot and approached the security chief to catch it. It was a position of difference of opinion. These measured words were a sign of an emerging new order. He said: the young are interested in India. India has always been a country of mystery. Interest in yoga is a craze among youth. A student from the Physical Training Institute demonstrated yoga exercises on TV. Many people came to the libraries for literature on yoga. It was a hard time for the libraries. There is hard competition to get enrolled in the Indian faculty. It is impossible to get a book on Indian culture. The well-known poet Gumilov wrote a poem on India. It was a rave.

Returned to the hotel late night at 10.00 pm.

2 Sep 1972. Went to the **Hermitage Museum** to take down the numbers of objects on which I wanted to write. The photographs were promised but they never came.

Ajinatepe no.233 devotees carrying flowers.

Kharakhoto 239 (maṇḍala of the 12th century from Edzin, Kharakhoto), 240, 61 (Mañjuśrī), 62 (Samantabhadra), 8188, 9179, 16027 (maṇḍala), X2333, X2336, X2394, X2335, Y2341.

Leonov Gennady showed me the Lamaist images in the Count Ukhtomsky Collection in the store room. He wanted me to describe them. I said: I will describe how to see the eyes of the icons. After an hour Gennady was enthralled. I identified the images of the maṇḍala of Bhaiṣajyaguru and requested him to put them in sequence.

3 Sep 1972. The lower park of **Petershof Palace** is a remarkable monument of the garden art of the 18th century. The garden was destroyed by the Nazi armies and it has been built anew in the original style. Even the decorations in the palace had to be renovated. The enormous vastness of the Russian empire is narrated by a phenomenal event. Empress Catherine invited a group of 10 to 12 girls from Kamchatka to visit the capital. They were entrusted to a frontier guard. When they reached Irkutsk each of them was with a child. By the time they reached Leningrad each of the children had a brother or sister. It took eighteen months to reach Leningrad from Kamchatka.

Went to pay homage to the heros who laid their lives to defend the motherland at the **Piskaryovskoya Memorial** where 600,000 of them lie in eternal sleep. The inscription runs:

None of you will be forgotten, and none of your deeds.
Here lie Leningraders
Here lie citizens, men, women and children
Next to them soldiers, red guards
At the lost of their very lives they have defended your Leningrad
The cradle of the Revolution.
We could not enumerate their noble names here.
They were so many who lie under the eternal protection of granite
May you the one who reads this inscription know
Nobody has been forgotten and nothing has been forgotten
(*nichto nye zabbit i nichto nye zabbito*)
Sooner death will fear us, rather than we death.
Bombing, starvation, cold, frost, the enemy about to break into the city we feared nothing.
Not a single life, comrade, has been forgotten.
All of you have won the victory.
Mother Russia and hero city Leningrad
Pays a solemn tribute to you,
To the heroic defenders of the city of Lenin.

The **Summer Garden** (Letni Sat) was a walk into the vanished world of sculptures, exciting in the conceptions they represented, like Sinceritas (Sincerity) or Occidens (Occident) sculpted as an old man.

Left Leningrad at midnight 12.00 pm.

4 Sep 1972. Reached Moscow in the morning at 8.25 am and put up at the Rossiya Hotel. West to see Prof. E.P. **Chelyshev** at his residence. He had the **holy water of Gaṅgā** in his study. His mother brought a lot of sweets in maternal affection for Indians. India was the land of free thought and all Soviet citizens were keen to visit India to breathe fresh air with none looking

around and where every face had the smile to spontaneity. Prof. Chelyshev welcomed me with wide open arms in Hindi: **प्रिय मित्र का स्वागत। शब्दातीत प्रसन्नता।** Spoke about my father Prof. RaghuVira that he was a colossal scholar whose influence embraced others but he was never influenced by others. **(बहुत बड़े विद्वान् थे जिनका प्रभाव दूसरों पर पड़ता था, और जिन पर दूसरों का नहीं).** He was head of the Department of Eastern Literatures, Academy of Sciences. His personal interest was Hindi literature. Eighty scholars were working under him. He was responsible for the history of Eastern literatures in the mega-project of a history of world literatures in ten massive volumes. An edition of 200 copies of the *Istoriya Vsemirnoi Literaturi* was planned for discussions on the development of world literary process. It was to discuss tendencies of similar typology and specific national tendencies in the general process of literary evolution. It was be a new comparative approach. What was the correspondence in the Eastern world to the Renaissance movement in Europe? What has been the influence of Russian classics on Indian literatures? Prof. Chelyshev said: "your visit is historical, you should write about the Soviet Union".

5 Sep 1972. Met Dr. Mara Syrodeeva from the Institute of Philosophy, and had a discussion with Prof. Bongard-Levin. He said that Dylykova is very intelligent and the first among the students of Prof. George Roerich. She looks after his **Tibetan dictionary**. Visited the Roerich Cabinet in the Institute of Oriental Studies. It was opened in 1960. It had part of his collection of books on Indology, Tibetology and Mongolistics, besides some cult objects collected during his travels to Central Asia. The Cabinet held a memorial session every year in which scholars dealt with subjects dear to Roerich and also had expositions about his books and articles. The year 1972 was his 70th birth anniversary and a memorial volume of papers was to be published. He had not finalised his Tibetan dictionary. It was being edited by Dr. Parfionovich. Prof. Tyulyayev was preparing an exhibition on 'Soviet Buddhism in Art and Life'.

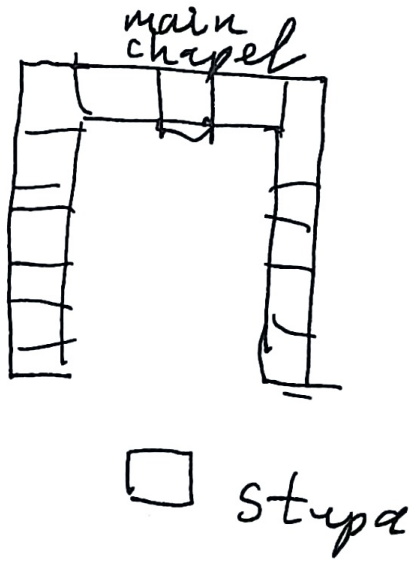
Algis Prazauskas was translating the history of the Fifth Dalai Lama. Dr. Mrs. Simyeka was writing on Buddhism in Srilanka. Mrs. Dylykova was translating a Tibetan text.

Prof. Litvinsky said that thousands of Buddhist monuments lie covered underground in Central Asia. When we excavate a mound the chance is to find a Buddhist monument. During the systematic studies in the 1940s and 1950 we found Buddhist monuments, the earliest from Kushan times and near the frontiers of Afghanistan. The gigantic 12 metre long Buddha in nirvāṇa is under restoration in the Dushanbe Museum. It was necessary to cut it for transport. Its restoration will be finished next year. The *Ajina-tepe monastery* would be covered as a whole by a resolution of the Government of Tajikistan. Several votive stupas without inscriptions were found.

A Buddhist chapel was found at **Kafirkala**, after the Dushanbe Conference. It had Buddhist murals. Prof. Litvinsky showed me a chart of the excavations upto 1967.

The most sensational excavation is that of **Fayaz-tepe** in Termez proper, half a kilometre from Kara-tepe. It was found by a shepherd by chance. It is in good preservation. Its plan is like the Russian П. Very beautiful paintings and sculptures of clay and alabaster have been found. They

show Hellenistic elements. There are also Gandhara forms. Now we have original materials from the territory of Bactria. Rowland thinks that Gandhara art has Roman influences, but now it looks very complex. There are Hellenistic, Bactrian, Roman and Indian influences. The main source was Indian. The new sculptures found in the south of Central Asia are interesting. They will lead to a complex theory about the origin of Gandhara art in the near future. Prof. Albaum was digging at Fayaz-tepe. It was to completed by 1973. The monastery is not large and the digging is not difficult. The role of Buddhism in secular art is important. Both sacred and secular art existed in parallel. In Penjikent the paintings have Buddhist iconography. The contribution of Xinchiang art is interesting. What has been considered the Iranian trend so far is Central Asian.



Sketch of Fayaz-tepe by Prof. Stavisky.

6 Sep 1972. Rabdanov Tom was my guide and interpreter. He was a Buryat Buddhist and naturally interested in Buddhism. Left Moscow at 11.00 pm midnight and reached Delhi next morning at 7.45 am.

9. REJUVENATION OF CULTURE IN RUSSIA

Has Moskva (Moscow) a Sanskrit origin? A. Yugov, a Soviet philologist put forward a hypothesis on the Sanskrit origin of the name of the Russia's capital Moskva:

"Over the years several interpretations were given to the word Moskva. In the 17th century Innokenti Gizel put forward the theory that the word "Moskva" stems from the name of Mosch, Japheth's sixth son, but this has been rejected by all. The most accepted explanation so far has been the word's affinity to the Finnish language—"Musta" (black), "Tyoska" (heifer) and "Va" (water).

"The form "Moskova" was also prevalent at one time. In this case it can be taken for the word "Mosk", stemming from *Mokṣ* as a result of metathesis, the transposition of letters, followed by the Russian possessive suffix *–ov* and the feminine gender ending *–a*. Here the word shows more affinity to Sanskrit. This "parent language," close in its etymology to Russian, Lithuanian and many European languages, right up to Latin, is rarely bypassed in word-building."

"A **thousand Sanskrit words** correspond rootwise to the Russian, Lithuanian, German, Greek and Latin languages. Sparks of Sanskrit smoulder in all Indo-European languages. "Matyer" (Old Russian for "mother") is *Mātā* in Sanskrit, "tyatya" (father) is *Tāta* in Sanskrit; "zhena" (wife) or "zhyananī" (mother) stem from the Sanskrit *Jananī*—to give birth. Words indicating relationship are, in general, at times amazingly similar, even the Sanskrit words for the Russian "svekrov" (mother-in-law, husband's mother), "svyokor" (father-in-law, husband's father), "snokha" (daughter-in-law), and "zyat" (son-in-law).

"The names of many natural phenomena also undoubtedly stem from the same source in both the Sanskrit and Russian languages. A great many words in Latin are also akin to words in Sanskrit. "Onion" is *cepa* in Latin and in Sanskrit; the Latin *novus* meaning "new" is *nava* in Sanskrit; the Latin *navis* "ship" corresponds to the Sanskrit *nau*. However, the greatest number of similarities are found, it seems, in the Russian and Latin languages.

"And the word "Moskva" should also be explained by its affinity with the word "Mokṣa," which means "liberation, salvation" in the ancient parent language. Later the sounds "k" and "s" were transpositioned in keeping with the so-called law of metathesis, as, for instance, in the Russian words "vedmed" and "medved" (bear), "dlan", "dolon" and "ladon" (palm), and so on. As a result of metathesis "Mokṣa" became "Moska," that is, "Moskva".

"Confirmation of this can be found in an account of Batu's invasion given by the 13th century Arab writer Juweini, a contemporary of that period: "From there they (the Tatars) set out for the lands of Rus, and conquered them up to the city of MKS". It's common knowledge that vowels are not usually indicated in Arabic writing. And the commentator of the given text, Tiesenhausen, a most distinguished Orientalist, read these three consonants as "Moskva" (obviously via "Mokṣa-

Moska"). At another point in the account, it says that Batu captured the city of "Mashka". Hence, it can be said that Tiesenhausen correctly interpreted "MKS" as "Moskva".

"Most powerful support of my hypothesis, by the way, is afforded by Wilhelm de Rubruck, who headed a European Embassy to Batu. He wrote "Maxel—Moxel". "From Rus, from Maxel".

"So, it is MOKṢA—MOSKA—MOSKVA, which means 'liberation, salvation'. (USSR Information Service, *1 Dec 1972*)

Nicholas Roerich loved India. In a letter to Nicholas Roerich, Gurudev Rabindranath Tagore wrote: "Your pictures profoundly moved me. They made me realise one thing which is obvious and yet which one needs to discover for oneself over and over again: it is that Truth is infinite. When I tried to find words to describe to myself what were the ideas which your pictures suggested, I failed. It was because the language of words can only express a particular aspect of Truth, and the language of pictures finds its domain in Truth where words have no access." In the words of his illustrious painter son Svyatoslav his paintings reveal a wonderful pageant of transcendental thought cast in sublime colours and compositions. His paintings are excellent illustrations of the Indian concept of *Ānanda*, which is derived from aesthetic experience. This *Ānanda* has been described as being *lokottara* and *alaukika*. The term *lokottara* embodies the idea of something transcending the world and *alaukika* may be translated as non-materialistic.

"The **Himalayas** were a source of constant inspiration to Nicholas Roerich. He revealed in his numerous paintings of Himalayan landscapes his ability to convey their variety of colours and moods, soaring heights and vast spaces of cosmic proportions.

"Roerich's love for India and all that she stands for is expressed in numerous tributes of ecstatic praise, such as "Bharata all beautiful; let me send thee my heartfelt admiration for all the greatness and inspiration which fill thy ancient cities and temples, thy meadows, thy deobans, thy sacred rivers and the Himalayas". It is in his beloved India that he lived up to his last days.

Caryāgīti-koṣa-vṛtti from the Mongolian Tanjur was sent to Dr. Per Kvaerne of the Institute for the Study of Religions, University of Bergen.

Tangut Tripiṭaka. Dr. E.I. Kichanov of the Oriental Institute of the Academy of Sciences, Leningrad wanted its nine volumes, as they were working on their Tangut holdings. A set was sent to them. (*28 June 1973*)

The **first Indian traveller to Moscow** was Pran Puri more than two hundred years ago. An account of Pran Puri's far and wide journeys not only in India, Nepal, Tibet and Malaysia but also in Central and Western Asia as far as Moscow was published by Jonathan Duncan, afterwards Governor of Bombay, in *Asiatic Researches* in 1799.

Puri was a good observer and he took a lively interest in his surroundings and noted facts of historical importance. He belonged to the order of Ūrdhvabāhu Sannyasis. He was a native of Kanauj and a khatri by caste. When only a boy of nine years he ran away from his father's house and went to Bithur on the bank of the Ganges near Kanpur. There he was first initiated into the order and in 1752 or thereabout he came to Allahabad where there was a great annual meeting of pilgrims.

After this he started on his long pilgrimage in the course of which he went to Hardwar from where he travelled in westerly direction, through the upper parts of the Punjab to Kabul. On his way to Ghazni he fell in the hands of Ahmed Shah Abdali's men who took him to the Prince. Abdali consulted him for ulcers in his nose, but not being a medical man, Puri saved the situation by suggesting that the Prince's ailment was the other side of the shield of sovereignty and if the former was made to disappear there was a risk of losing the other. Abdali appreciated the argument and set him free.

Puri then reached Khurasan and from there he went to Astrabad, about 20 miles to the south of the Caspian Sea. From there he proceeded to Baku where there was the shrine of Maha Jwala-mukhi. Puri notes that locally the place was known as Daghestan the region of heat.

He lived at the place for about a year and then embarked on the Caspian and obtained a passage to Astrakhan, where he was welcomed by a body of Hindu residents of the place. He mentions a river flowing under Astrakhan, which being frozen could be easily crossed by pedestrians during four months of the year. From Astrakhan, after 18 days journey Puri reached Moscow, the ancient capital of Russia (the sovereign of which was a woman). There he lived for five days in an Armenian sarai. He tells of a huge bell in the city under which hundred men could easily stand. Puri did not proceed beyond Moscow and returned by the way of Persia to India.

Chess pieces of the Kushan period. Prof. G. Pugachenkova was conducting archaeological excavations in **Dalverzhin-tepe** in the Surkhan-darya region. She found a set of ivory pieces similar to the Indian chess pieces. At the same place she found a copper coin of the Kushan King Huviṣka (2nd century CE). They shed light on the terracotta pawns, knight and bird found at Airtam in 1965 and are dated to the second century.

On *15 June 1972* I saw a fascinating colour film on **The Dawning of Buryatia** at the House of Soviet Culture, New Delhi. It portrayed the Maidar folk festival and the riches of the historic folk arts of Buryatia. It was a pleasure to see His Holiness Bandido Hambo Lama in the film, conducting the ceremonies at Aginsky. The overall progress in the development of Ulanude and other places was astounding. The shape of the capital had changed remarkably during the last five years, since I was there. Lovely housing blocks had arisen giving a new life to the people.

Dr. Stanley Frye, Hendersonville, N.C.: "Thank you for the short report on Buddhism in Buryat country. Very valuable, I often wonder how one man can produce the work you turn out. Evidently very strong karma." (*13 Sep 1973*)

Prof. Roberte Hamayon, Centre d'Etudes Mongoles, Université de Paris X: "I thank you very much for your most interesting **Chronology of Buddhism** in Siberian **Buryatia**. It is very precious to have such a collection of data, previously unavailable or at least rather scattered. Looking forward to seeing you in Paris at the International Congress of Orientalists."

The **Mongolian Kanjur** was being presented to the Institute of Social Sciences Ulanude; University of Srilanka, Peradeniya; and several other institutions. D. Lubsanov, Director of the Institute of Social Sciences, Ulanude: "We have got volumes of the Kanjur of your publication. I showed it to our distinguished scientists of Novosibirsk and Moscow who were delighted with your energetic activities." Librarian of the University of Srilanka, Peradeniya: "our readers will be greatly benefitted by this valuable gift." Dr. Woodrow H. Vandover, Waltham Mass: "I would like to express to you my appreciation for the fine work you are doing in printing so many important books related to Buddhist studies in their original Mongolian and Tibetan scripts. I have over the past years obtained several dozens of titles in your Śatapiṭaka Series via American booksellers." (*14 Feb 1975*)

Dr. G. Kara, Budapest: "I am glad to tell you that all the 22 registered packets full of your green jewels, the volumes of Śatapiṭaka Series have reached Budapest. ... The deepest gratitude to you for them and for the postage. ... Holding our bottomless *pātra* we are waiting for your Kanjur."

Hungarian Academy of Sciences, Magyar Tudományos Akadémia, Budapest: "I am glad to announce to you that the first thirtytwo volumes of your magnificent Mongolian Kanǰur edition have safely reached this end of Jambudvīpa and got a safe place in the library of the Chair of Inner Asian Studies of the Budapest University. Our deepest gratitude to you and your Academy for this portion of Dharmaratna!"

6 July 1975. Left Delhi at 5.00 am for **Moscow**. Flew over a sky overcast with clouds and the ground below was green. Stayed at Warsawa Hotel. Saw Roma wandering on the roads. Miss Inna Mavrina who teaches English at the University was my interpreter. Prof. Dylykov and Dr. Parfionovich came and wanted a set of the Mongolian Kanjur for a Kalmyk monastery. The sun was shining bright at 8.20 pm.

7 July 1975. Visited the University of Moscow.

8 July 1975. Popov Genri Pavlovich, the director, showed the Museum of Oriental Art. Saw exquisite maṇḍalas of Green Tārā and Eleven-headed Avalokiteśvara, a thaṅka of 84 Siddhas, and a series of the miracles of the Buddha.

9 July 1975. Went to the church in Zagorsk 'Beyond the Hills'. It was founded in the mid–14th century in baroque style. Its refectory hall was of the 17th century. Its library had the first printed Russian book. Saw Christian mudrās of worship and they too have symbolic significances. It would be interesting to compare them with the iconic and ritual mudrās of Buddhism.

10 July 1975. Wrote letters, visited antiquarian shops, and purchased the detailed account of G. Ts. Tsybikov's expedition to Tibet in 1899–1902 (*Buddhist Palomnik i Svyatin Tibeta*, Petrograd 1918).

11 July 1975. Left Moscow at 6.00 am and reached Irkutsk at 7.00 pm. Met Mrs. Pinugeva Lisa who was studying the Gesar epic. The Institute of Social Sciences has Mongolian xylographs which were being described. It has 23 mss. and xylographs of Gesar.

12 July 1975. Stayed at the **Ivolginsky monastery**. The mineral water is *aršan* in Buryat language. It is the Sanskrit *rasāyana*. Every word begins with a vowel in Buryat and hence *a°* was added to *rasāyana* and it became *aršan*. Prof. Badarayev (Skt. bhadra) and Prof. Baldanzhapov said: you have brought Indian heat and took me to the library. It had an architectonic maṇḍala or loilang (*pura-maṇḍala*) of the Sukhāvatī Pure Land of Amitābha. It had been just completed by the-then oldest living artist aged 96 years. I wanted to pay my respects to him but he had passed away. There was also a painting of the Sukhāvatī-maṇḍala as well as its miniature model. Narthang Kanjur in 101 volumes and Tanjur in 220 volumes were the prized treasure of the library. The ornamental wooden boxes of the Kanjur had been made by the previous Bandido Hambo Lama. On the top floor were two maṇḍalas of Heruka, one each of Yamāntaka, Sarvavid (Kun.rig) and Kālacakra. All were large thaṅkas and staggering in their eye-catching colours and impressive dimensions.

Met Svetlana who had studied the classical Mongolian script in the Mongolian Peoples Republic. She was translating the biography of Neyiči Toyin and writing a history of Buddhism in Eastern Mongolia (Qorčin tribe).

The Museum of Souvenirs had a large photograph of the first monastery of Buryatia Guzinozersky. A charming model of the Sukhāvatī maṇḍala was endearing in its nanoscopic appeal. A Tibetan Kanjur had been written at the end of the 18th century in the Tsugolsky monastery in more than a hundred volumes with nine precious stones: gold, silver, azure stone, turquoise, coral, pearl, copper, steel and shell. Bandido Hambo Lama tuned its folios with such affection that it echoed the glorious years of Buddhist efflorescence in Buryatia. It was calligraphed from the Narthang edition. Its first volume began with the Nāma-saṅgīti and the first folio was illustrated with Vajradhara and Vajrapāṇi. Bandido Hambo Lama read the first few folios with tears in his eyes.

I asked Svetlana: what is your Mongol name? She said: Simjed i.e. Sems.bskyed = Skt. *cittotpāda* 'awakening the mind'. I said: what a beautiful name. Now onwards you will be known by your poetical Mongol name. The Bandido Hambo Lama said that he will present me a xylograph of the biography of Jaya Paṇḍita. Twelve Buryat Lamas were studying at the Buddhist Institute in Ulaanbaatar. It had thirty Mongol student Lamas.

The temperature was 32°C and so went inside the congregation hall where Lamas were reciting hymns and sādhanas to Maitreya to come down to the earth and restore the glory of Dharma. They were intoning the *Rje.btsun Byams pa.skor.gyi.go.rim* and *Byams.paḥi.sgrub.thabs*

in deep resonance of magnificent centuries. A standing Maitreya and a sitting Maitreya were on the table in front. An image of Amitābha with his right hand in bhūmisparśa mudrā and the left holding rasāyana invoked the joys of the Sukhāvatī paradise. The Lamas circumambulated the monastery with drums and musical instruments, with both the statues of Maitreya on a horse, as they were reading out the *Abhisamayālaṅkāra* (*Mṅon.rgyan*). Vast multitude of people had come from remote villages and cities to partake of the tea offered to Maitreya. The people were struggling to fill their bottles with the auspicious tea. It was a rare sight of the power of Dharma inspite of the massive genocide. We went into the assembly hall of the monastery as the Lamas started the religious debate under the presidency of the Bandido Hambo Lama. The official name of the monastery is Ri.bo.dge.rgyas dgaḥ.ldan.bkra.śis chos.ḥkhor gliṅ. It recalls the Tuṣita paradise of Maitreya. Tuṣita is Dgaḥ.ldan in Tibetan. The Bandido Hambo Lama said that Qorin Buryats are pure Buryats. He was 79 years young, ever cutting jokes, laughing and his wet eyes reminding me of mass slaughter of Lamas and liquidation of all the monasteries. To soften the genocide, he would relate that the Buryats had a tradition to take away the knife and eat only milk dishes. Abstaining from meat in summer time was also the tradition in Mongolia. Yet they would whisper into the ears of animals: "grow well till autumn". Mr. Ochirzhap said that there were three types of religion before the Revolution: prevailing religion, bearable religion and persecuted religion. How to welcome guests: with real flowers or artificial flowers? Someone told us that real flowers are offered in a funeral.

13 July 1975. Saw a thaṅka with **15 transformations** on 15 days. The Bandido Hambo Lama explained that they are transformations of the ṛddhi of Lord Buddha in mid–February or White Month (*čaγan saran*) of the New Year. They are detailed in the life of Lord Buddha (Mdo.sde mdzaṅ.blun?). The Buddha was requested to preach on his seat on the first day. Only light was seen not his person. Many believers came to witness the transformations of Lord Buddha, but they could not see them because of the walls. They set fire to the house and the walls turned into glass.

The statue of Śākyamuni Buddha was made anew from yellow gold when the monastery was constructed. The alms bowl was also from the same best quality gold which does not rust. On the first floor there were thaṅkas of the 25 Kulika Kings of Śambhala. The 21st Kulika King came to power in 1927. A colossal image of Mig.gcig (*Ekākṣa*) Avalokiteśvara had been consecrated with four hands: pot (kumbha) in the top right hand, a globe in the top left hand, and an eye in the natural pair of hands. He cures eye diseases, common among the Buryats. The Bandido Hambo Lama was losing eyesight and had taken surgical instruments and medication from India as the Soviet wares were sub-standard.

Venerable Zhimba Erdeniyev, Deputy Patriarch showed the stupa under construction and said that all the eight stupas will be constructed. It was to say that Buddhism is coming back in slow strides.

Visited the Preserve of the **Ethnographic Museum** which depicts the life of exiled Russians, Buryats, Evenkis of the Tunggus Region and the Manchus. The pagans were exiled here during

the Czarist period. The yard of a middle income Russian had the family house, and house for fodder with dried grain on its roof. He had a snow-sledge (kasheva), a well, and a black bath-house whose stones became red hot when water was sprayed on them. The red stone was put in cold water and it became hot at once. A guest house was used for rest in summer. Saw clothes for festivities, an 115 years old shawl, and a praying mantle with svastikā symbols. During the reign of Empress Catherine II the Russian Patriarch Nikon made innovations in church ritual: three fingers. People from the Chernigov and Magilov regions disliked the innovations. The Empress was enraged at their disobedience, and they were exiled to a god-forsaken place. A lakh families settled here amidst trees all around, dense forests and wild *ivančai* flowers in gay colours. Saw a 110 years old house of a poor Russian in which children used to occupy a top platform. There was a *kazyonka* 'food store', a house built in 1894, the photograph of an Evenko girl Tankiulyeva (Evenk name) *alias* Tamara Vladimirovna Gurkav. The houses of the Evenk and Čukči people were covered with deer skin, and the bedding was done with fir of deer (*čūm* 'house' in Evenk language, *yarangga* 'house' in Čukči language). Summer houses of the poor were covered with birch bark (Russian *biryoza* from Skt. *bhūrja*) and stitched with thread of deer hair. Trident was used for killing fish.

The Buryat houses were far superior to all others as they had expensive rugs, gold and silver icons, tasteful and elegant utensils for various uses, dresses of refinement, and the paraphernalia of a higher culture. Saw a shaman house with articles used in ceremonies, hat of a bird used during rains. The family altar of a Buryat house built in 1912 had images of Śākyamuni, Tārā and Tsoṅkhapa, and a xylograph from the Aginsky region wrapped in a felt of horse hair. There was a replica of a one-storey small temple built in 1741 at the Ozinozersky monastery. A one-storey temple is called *dugan*, and a big three-storey temple is *datsan*. The Guzinozersky dugan will be transported here beside the datsan. Photographs of the Zagastaisky, Aninsky, and Alarsky datsans were hanging in the museum. The Irkutsk region has 6–walled and 8–walled yurts. Saw a picture of Tsybikov who collected several sumbums for the Oriental Institute at Petrograd in 1901, and a replica of Verkhneudinsk in 1866.

Prof. Purbo Baldanzhapov was with me all the time. He was studying Buryat works on āyurveda and was interpreting the Atlas of Tibetan Medicine in the Museum of Natural History. The name of his third daughter was Galia = Kālī. The Atlas consists of 77 illustrations and comes from the 16th century. Sogtu was writing on Chinese policy in Tibet 1949–58. Dr. Badarayev Baldorji had completed the Russian translation of the Rgyud.bzhi. He translated his name as भद्रपुत्र श्रीवज्र. Gerasimova was working on the Buddhist art of Buryatia, but was on vacation in Crimea.

14 July 1975. Met several scholars at the Academy of Sciences. Dr. Tsedendambayev was studying dialects and writing a history of the Mongolian languages. Dr. Batuyev was busy on the history of international relations of the countries of Central Asia and policies of the imperialist states at the end of the 19th and beginning of the 20th century' Dr. Naidakov Vassili Seryanovich

was studying the history of the Buryat national theatre and had done a history of Mongolian theatre and cinema. Mr. Dashiyev was preparing a catalogue of the Narthang Kanjur. The laboratory for linguistics was compiling a dictionary of the Buryat language and an atlas of its dialects. The Institute has 104 sumbums.

Left Ulanude at 3.15 pm, reached Moscow at midnight 1.30 am.

15 July 1975. Saw a wooden maṇḍala. Thaṅkas of Jātakamālā stories 11–20 in Karma kadri style. Left Moscow at 10.45 pm and reached Delhi at 7.00 am on *16 July*.

Dr. **Badarayev** of Buryatia had visited India as a tourist. He very much wanted to come to India to study āyurveda and compare it with his own Lamaist medicine. I tried hard to enable him to come to Delhi for a few months for serious study. Wrote to Dr. Alexander Spirin, head of the Institute of Protein Research, Academy of Sciences of the USSR, Poustchino, Moscow. He wrote back on *20 Jan 1976*: "Thank you very much for your letter of *19 Dec 1975*, and for sending two books with Dr. Badarayev. I told you before in Ulan-Ude that I was interested in the culture of Buddhist countries but I could not get the appropriate literature. I hope that the books you have kindly sent me will make up this deficiency.

"Dr. Badarayev has visited me recently in Moscow and has spoken with enthusiasm about his travel to India. Besides purely tourist impressions I perfectly understand his professional interest connected with the studies of Indo-Tibetan medicine. If I can be of any help, I will do my best to contribute to the realization of his visit to you at your invitation in 1976. (Unfortunately, our professions and the respective departments in the Academy of Sciences of the USSR are so far apart that I am afraid I will not be able to do much)."

Prof. B. Litvinsky reported the finding of a Buddhist monastery with **frescoes in the Kafirnigan** valley of Tajikistan. It flourished between the fifth and eighth centuries CE. A well-preserved fresco depicting a ruler in resplendent garments, followed by a shaven monk in Indian robes, accompanied by two ladies in rich silk gowns and gold jewellery, one of them holding a lotus and a lighted candle, and the other a golden bowl with fruits and flowers. On the upper part of this fresco is a Buddha sitting on a throne. It was discovered in the southern part of the town. Discoveries included an open-hearth furnace, metal wares, metal smelting workshop, semi-precious stones and coins. These discoveries came as a surprise, since there was no literary evidence. (*Feb 1976*)

Kafirnigan-kala—city of the unfaithful—was the linguistic riddle of the name of the sand hill near Dushanbe that attracted the archaeologists to excavation work at the edge of a once flourishing oasis settlement. It lay on the route of the camel caravans from Bukhara and the Khan's messengers to India. The merchants, cameleers and their animals rested and revived themselves here. It had a noisy bazaar and a substantial number of craftsmen. Next to the bazaar and the caravan serai stood a splendid temple.

Converted tribes destroyed this flourishing 9th century town. In those times they conquered practically the whole of Central Asia, putting all the monuments of the old faith to fire and sword.

The temple in the town was also destroyed. Only fragments of the Hall of the Nine Statues have survived. It was here that archaeologists found a statue of Buddha. This is the third clay Buddha figure, coloured with yellow and blue dyes, to be found in southern Tajikistan.

The finds indicate that Buddhism was the principal religion in this region before the advent of Islam. Another unique find has been a fresco, with its colours well-preserved. The images of the women on it are very much like the portraits of classical Japanese beauties.

The hot sands blowing in from the desert buried the ravaged town through the centuries.

The new religion required that the people forget their once majestic God. The newly converted Muslims did not dare to approach their beautiful old town. They came to call the sand hill that formed over the abandoned settlement Kafirnigan-kala.

A canopy will be built over the excavated town site by the Tajik Government to protect it from further decay.

Alexander Kadakin used to tell me tiny anecdotes. Once he said (*9 Dec 1976*) that we **talk to friends** in their language and to foes in our own language. It is reproduced in his hand:

S druzyami mi govorim
na ikh yazyke;
S vragami — na svoyom

दोस्तों के साथ
हम उनकी ही ज़बान में
बात करते हैं —
दुश्मनों से —
हमारी अपनी
भाषा में।

Lado Gudiashvili, People's Artist of the Soviet Union, accompanied a friendship delegation to India and visited me on *19 Dec 1976*. He spoke of the deep interest of **Georgia** in their ties with India. Georgia has a 12th century epic by Shota Rustaveli which is similar in its theme to the **Mahābhārata**. It is entitled 'The Knight in a Tiger's Skin'. The author lived in the twelfth century and is famed as the 'founder of the Oriental Renaissance'. The Georgian folk-song 'Chari Rama' celebrates the **glories of Rāma** and goes back to the 15th century. Gudiashvili was born in 1896 in Tbilisi, spent several years in Paris, took part in archaeological expeditions and copied

mediaeval frescoes by Georgian masters. He imbibed the very spirit of his land, distinctive folklore and created works which are national classics. He tries to capture the inner nature rather than photographic likeness in his legendary subjects, and his illustrations of folk tales. His sketches of Shota Rustaveli have became canonical. He had come to the Land of the Mahābhārata to seek the charm of the talent of Rustaveli.

Pravda of *26 Mar 1977* highlighted my speech on its first page.

ПРАВДА

ган Центрального Комитета КПСС

(14209) ● Суббота, 26 марта 1977 года ● Цена 3 коп.

Комм

Газета основана
5 мая 1912 года
В. И. ЛЕНИНЫМ

БОЛЬШОЕ ЗНАЧЕНИЕ

ДЕЛИ, 25. (ТАСС). Положительную оценку индийско-советскому сотрудничеству дал известный индийский ученый, депутат верхней палаты центрального парламента Индии Локеш Чандра. Выступая в Доме советской культуры на митинге, посвященном 25-й годовщине создания Индийско-советского культурного общества (ИСКО), Локеш Чандра указал на большое значение помощи СССР в деле индустриализации Индии и достижения ею экономической самостоятельности. В Индии, отметил он, создана современная промышленность. Страна располагает теперь большим количеством научно-технических специалистов, многие из которых получили образование в СССР.

Локеш Чандра подчеркнул, что народы Индии и Советского Союза связаны глубокими историческими и культурными традициями. Он призвал к укреплению дружбы и сотрудничества с СССР.

Dr. Mrs. Zukhra R. Rakhimbabaeva, Minister Counsellor of the Embassy of the USSR sent the above original and its translation which follows.

Delhi, *Mar 25* (TASS). A famous Indian scientist and a Rajya Sabha MP Dr. Lokesh Chandra gave a positive assessment to Indo-Soviet cooperation. Addressing a meeting in the House of Soviet Culture on the occasion of the 25th Anniversary of the Indo-Soviet Cultural Society (ISCUS) Dr. Lokesh Chandra pointed out the great importance of the USSR assistance in the cause of India's industrialization and in her attaining economic independence. He noted that modern industries had been established in India. Now the country has a great number of scientific and technological personel, many of whom have been educated in the USSR.

Dr. Lokesh Chandra emphasised that the peoples of India and the Soviet Union were linked by deep historical and cultural traditions. He appealed to strengthen friendship and cooperation with the USSR.

Indo-Tibetan medicine. The Siberian branch of the Academy of Sciences of the USSR, Ulanude (Buryatia) started research on the classic text of medicine Gyushi. Bal-Dorzhi Badarayev headed the laboratory of source-studies. The other laboratory was for experimental pharmacology to study the effects of medicinal herbs. Dr. Mrs. Lydia Lukinichna Khundanova who was heading the Department of biologically active substances of Indo-Tibetan medicines at the Academy came to India for five months (*6 Feb–14 June 1978*). She studied the Tibetan medical xylographs at the Academy, besides those at the Tibetan Medical Centre, Dharmasala and at the Institute of Tibetology, Gangtok (Sikkim). She visited the All-India Institute of Medical Sciences at New Delhi, Institute of Cancer at Bombay, and Benares Hindu University at Varanasi to discuss problems of cancer treatment, which was her field of specialisation.

Reincarnation. In a Moscow laboratory of psychological tests, the students are made to remember their past events under hypnotic influence. "I am Rephael of Urbina" said a hypnotized girl. "Could you tell me by any chance, what year it is?" asked the hypnotist. Why, 1505, of course." "No, it is 1978," "Fantasmagoria! It's foolishness O! you are bothering me with nonsense!" She reproduced the life of Raphael the painter four hundred years ago.

Reduction of blood pressure. Soviet scientists discovered that the skull-cap of Baikal can reduce blood pressure, from the ancient Tibetan medical classic Gyushi. They found substitute for medical herbs of the Gyushi as they were not available in the Soviet Union. (*12 Feb 1978*)

Romani literature. "On *1 Oct 1926* the USSR Council of Peoples' Commissars outlined measures to help Romas to settle down to a conventional life. The All-Russian Gypsy Union gave land to them and an alphabet so that their first literary magazine *Romani Zorya* (Roma Dawn) appeared in *Nov 1927*. It had stories, poems and plays by Roma authors. Roma authors Alexander

Hermann, Ivan Rom-Lebedev, Maria Polyakova, Yevdokiya Orlova, Nikolai Pankov, Georgy Lebedev and Nina Dudarova, formed a literary group *Romengiro lav* (Roma word) on *6 Feb 1929*. In 1930 Roma poets, prose writers and dramatists Olga Pankova, Mikhail Bezlyudsky, Ivan Timofeyev-Khrustalyov, Mikhail Ilyinsky, Leksa Svetlov and others renamed the group as *Nevo Drom* (New Road). An *Anthology of Gypsy Poets* was published in 1931, and another Roma Anthology in 1934. Roma playwriting was given a boost with the opening, in Moscow on *14 Jan 1931*, of the Gypsy theatre Romen. A. Hermann, Ye. Orlova, I. Rom-Lebedev and I. Khrustalyov produced some particularly stimulating works.

"The enormous changes in the Roma life-style brought on by the Great October Revolution were beautifully described by R. Ravdin and Ye. Khmelkovskaya in their **Gypsy Stories (the Children of One Motherland)**, published in Kishinev in 1968. And it is not without reason that the authors should write in conclusion: "Hand in hand with all their brothers and sisters, the Soviet peoples, the children of nomadic Roma treasure their happy lives. You will find them everywhere.... They will smile at you in a collective farm smithy or at an institute laboratory. They will wink happily from the cabin of a lorry near Divnogorsk, or will say Hello from the top of a tower crane near Dondyushany...."

"Professor M. Budarin, DSc (History), laid even greater emphasis on the great changes in his preface to the story **See You Tomorrow, Glasha!** by Siberian writer I. Yagan. The preface says: "Together with all the fraternal peoples of our country, Soviet Roma are building a new society in all spheres of human endeavour. One of the most wonderful achievements is that in the Soviet Union one finds Roma workers—at Donbas mines, Dnepropetrovsk, Kremenchug, Krivoi Rog factories, and the ports of Kherson, Nikolayev, Odessa. There are Roma workers in the vineyards of Moldavian state farms and there are Roma intellectuals too. Roma are part of the industrial and state-farm working class..."

"Roma literature continues to develop. I. Rom-Lebedev and I. Khrustalyov, now both Honoured Artists of the Russian Federation are playwrights of long-standing at the Romen Theatre. Among the modern Roma poets and prosewriters who are also taking Roma literature one stage further are Karlis Rudevičs, Ivan Romano (Panchenko), George Cantea, Roman Demetr, Jacky Zaporojanu, Vladimir Shishkov, and Waldemar Kalinin.

"Despite the stern trials of the Great Patriotic War and the difficult years of the postwar five-year plans, Soviet Roma literature, with its 50 years of life, continues to develop and is now an integral part of multinational Soviet literature." (Leksa MANUSH, *Moscow News* no.14, 1978)

Prof. Lokesh Chandra speaking at the House of Soviet Culture in *Aug 1978.*

10. CULTURAL INTERFLOW BETWEEN INDIA AND RUSSIA

10 Sep 1978. Dr. Boris Stavisky wrote on the Buddhist monasteries in Central Asia:

The Moscow Central Research Laboratory under the USSR Ministry of Culture has completed restoration of one of the world's most ancient paintings of the Buddha with monks. This mural, discovered in a II–IV century CE. Buddhist cult centre on Kara-tepe (South Uzbekistan), will soon be handed over to the largest Soviet museum—the Leningrad Hermitage. Meanwhile, in Tajikistan capital of Dushanbe, they are completing the study and preparation for exhibiting of the clay statues, as well as of wall paintings from the Buddhist monastery of Ajina-Tepe and from a temple in Kalai-Kafirnigan (South Tajikistan). Thus, thanks to the painstaking work of Soviet archaeologists and restorers, many new works of Central Asian Buddhist art are about to begin a new life—in a museum.

The history of **Central Asian-Indian relations** goes back thousands of years. Marching along ancient roads and paths, across oases and deserts, through the menacing gorges of the Hindu Kush from Central Asia to India were not only formidable warriors—semi-legendary Indo-Aryans, detachments of Alexander the Great, armies of Mohammed Gaznavi and Timur. In both directions there also followed diplomatic missions and merchant caravans, pious pilgrims and inquisitive scientists. Separate episodes from the history of Central Asian-Indian contacts have been known for quite a time. But many pages of this not yet written history are opening up only now.

The more than a thousand years of domination of Islam in Central Asia should seemingly have erased all traces of Buddhist culture. Nevertheless, such traces have been discovered in the course of many years of archaeological investigations by Soviet scientists. The very first large Soviet archaeological expedition to Central Asia arranged in 1926–28 by the Moscow Museum of Eastern Culture (now the Arts Museum of the Peoples of the East), discovered Buddhist monuments in the south of Uzbekistan. Since then more than 20 Buddhist architectural complexes—worship structures and monasteries, dating back to the period ranging from the first centuries CE to the Islamic Middle Ages, were discovered in various places of Central Asia. The majority of the finds were made in the post-war years, when archaeological investigations in the republics of Central Asia gained in scope.

Of all the Buddhist monuments discovered by Soviet archaeologists in the Central Asian republics—Uzbekistan, Tajikistan, Turkmenia and Kirghizia—we will dwell only on two: the above-mentioned Buddhist cult centre on the Kara-tepe hill and Fayaz-tepe monastery just one kilometer away.

Both monuments date back to the first centuries CE i.e. to the golden age of the mighty Kushan empire. The Buddhist complexes reveal that, as well as covering Northern Hindustan and the areas of modern Afghanistan, the Kushan empire extended also to the southern regions of what

is now Soviet Central Asia. These and other Buddhist monuments have convincingly proved that was in the early centuries CE most likely at the time of famous Kushan King Kanishka and his successors, that Buddhism actually spread from India over to the North of Hindukush.

Both Kara-tepe and Fayaz-tepe belong to the town of Thermes, on the right bank of Amu Darya on the ancient trade route near a convenient river crossing. Kara-tepe was in a "suburb" of Thermes, under the protection of its walls, and Fayaz-tepe lay outside, forming along with other two similarly located Buddhist structures, a unique cult necklace going half way round the ancient Kushan town.

The systematic excavations in Kara-tepe, started in 1961, are still going on and each field season scientist find here yet new cave and surface premises—temples and sancturies, monastic cells, spacious courts and auxiliary structures. Apart from the mural, representing Buddha with monks which will soon be exposed to the gaze of the numerous visitors of the Leningrad Hermitage. Excavations of Kara-tepe have also produced fragments of paintings with figures of noble men and women, evidently those who had donated to the temple, debris of Buddhist clay and plaster sculptures, stone reliefs and terracottas, copper Kushan coins and decorations. Among the most interesting finds are the crocks with inscriptions in Indian alphabets, Kharoshti and Brahmi as well as local Bactrian or Kushan script, devised at the time of Kanishka on the basis of the Greek alphabet. There crocks, and now they are well over 100, together with polyglot (Indian, Bactrian, medieval Persian) inscriptions, left behind by visitors on the walls of the Buddhist holy places, have drawn the attention of scientists from different countries, including our colleagues from India, for well over 15 years. Finds of such inscriptions still occur and at present Soviet linguists are preparing the Indian inscriptions from Kara-tepe discovered in 1975–77, for publication.

Also due to be published is the rich material on the excavation of **Fayaz-tepe** started in 1968 and completed only a year ago.

In contrast to Kara-tepe, where no distinct regularity in the location of numerous complexes has so far been established, this "suburban" monastery is characterised by a definite layout. In the centre there was a court housing the cult premises, to the north-west lay the yard with living quarters, to the east—the household yard and premises. To the north of the central court, outside the main complex, there rose a column with a cylindrical trunk topped by a dome.

The arts and monuments found in Fayaz-tepe have turned out to be more numerous and better preserved than those in Kara-tepe. Particularly marvellous is a heavy stone plate with a carved portrayal of Buddha and his two disciples. At present it is exhibited in the Museum of Uzbekistan History in Tashkent, and always attracts general admiration.

The materials discovered in the course of excavations in Kara-tepe and Fayaz-tepe demonstrate clearly the extent of Buddhism in the Kushan period over the south of Central Asia and also the associated material and spiritual culture, including ancient Indian writing. They also testify to the synthesis of this culture with the culture and arts of the ancient Central Asian peoples.

A Buddhist statue from the Fayaz-tepe monastery.

A stone relief from the Fayaz-tepe Monastery (South Uzbekistan).

16 Aug 1978. **Lithuanian daina.** H.E. Mr. A. Barkauskas, Deputy Chairman of the Presidium of the Supreme Soviet of the USSR, Chairman of the Presidium of the Supreme Soviet of the Lithuanian Soviet Socialist Republic visited the Academy and was thrilled to see Lithuanian books, particularly a small collection of *daina* which Prof. RaghuVira had brought from London in 1929. The word *daina* comes from the Ṛgvedic *dhenā* 'hymns for meditation'. He sent two volumes of *Lietuvium Tautosaka (Dainos)* which give a glimpse of a common heritage at the dawn of history.

20 Nov 1978. **Indian and Mongolian emboxed stories.** Dr. S.D. Serebriany of the Gorky Institute of World Culture, Moscow was an expert on Sanskrit, mediaeval Hindi and Bengali literatures. He wrote "(1) Some time ago I collaborated with the Mongolian academician Če. Damdinsürüng in writing a paper on 'emboxed stories' in India and Mongolia. Being an Indologist I wrote the Indian part of the paper; the Mongolian part was provided by my eminent co-author. In this connection I got an offprint of an article by another Mongolian academician, Rinchen, entitled: 'Unknown Indian Translator of Vikramāditya Tales into Mongolian in the 17th Century'. The offprint is from a book called *Studies in Indo-Asian Art and Culture* (Volume I. Commemoration Volume on the 69th Birthday of Acharya RaghuVira). Unfortunately I couldn't get any further information about the book, i.e. the date and the place of publication. I would be very grateful to you if you could supply me with this information. The book in which our paper is to be published is called 'International Connections of Mongolian Literature'. It may come out in about two years.

"(2) **The Golden Horde:** A group of scholars at our Institute plan to publish a collection of articles on the forthcoming anniversary of the battle between Russians and the Golden Horde armies which took place in 1380 on the Kulikovo field. This battle is now considered to be a very important event in Russian history. When asked whether there might be any records in Indian sources about this battle, I confessed my ignorance and suggested that I might write a paper about how Timur moved into Russia after defeating the Golden Horde Khan Tokhtamysh (Tughtamish), but then for unknown reasons retreated and instead of Moscow ransacked Delhi. As it happened within two decades after the Kulikovo battle, my idea was welcomed. Then I thought that still in some Indian source there might indeed be mentioned the Kulikovo battle or at least Mamay, the Golden Horde chief who fought there against Russians (soon after that he was defeated by Tokhtamysh). Say Mughal historians, describing the life of Timur, may find it worth while to treat in details the affairs of the Golden Horde. I would be very grateful to you for any hints about this problem". I replied in a handwritten form and have no record.

9 Sep 1978. Delhi celebrated the **150th birth anniversary of Leo Tolstoy,** an admirer of the Indian tradition. Leo Tolstoy evinced keen interest in India from the age of 19. He was in Kazan then, when he made his first acquaintance with a Buddhist monk from India, who told him about

his country and people. From then on he took life-long interest in the literature, religion and philosophy of the Indian people.

Tolstoy was one of the most sacred names in the Soviet Union. His books are not only lived with, but also died for. When Hitlerite barbarians were pushing forward to Leningrad, an unnamed gun-commander issued the following orders:

"For War and Peace, fire!"

"For Anna Karenina, fire!"

He was shot dead—with these words on his lips.

Jawaharlal Nehru held Tolstoy in high esteem and said: Tolstoy belongs to that small group of selected writers of the world whose memory is eternal. His teachings and memory live in our hearts. We may or may not agree with his views and theories, but if we think of him, a little bit of his greatness descends upon us and makes us a little taller than we are.

Tolstoy studied the primary sources on the origin of Buddhism and read books by Indian, German, English and French authors. He thoroughly read Bhikkhu Nyanatilok's *The World of Buddha*, Sankyaietina's *Moonlight* (which was translated into Russian) and Subhadra Bhikshu's *Buddhist Catechism as an Introduction to the Teaching of Gautama Buddha*. He also liked the book entitled *Buddha—His Life, Doctrine and Order* by the German scholar H. Oldenburg.

Being familiar with the Upanishads, Tolstoy greatly admired the Vedic age of India. He regularly read *The Vedic Magazine*, published by Prof. Rama Dev from India. Many of the maxims from collections of Indian wisdom were introduced by him into his own collections entitled *Circle of Reading* and *For Every Day*. He devoured the two-volume French edition of the *Rāmāyaṇa*, and the *Mahābhārata*. In the latter he was deeply impressed by the *Bhagavad Gītā*, of which he wrote: "I believe hundred per cent in Gita's doctrine of action. Man's first function in life is to perform the duty assigned to him." Sometime later, *Pañcatantra* and *Hitopadeśa* exerted influence on him. He did his best to acquaint himself with the works of his contemporaries, in particular, Swami Vivekananda. After reading his essays, *God and Man* and *Anthem of Peoples*, he described them as "magnificent" and thought of translating them into Russian himself.

Tolstoy used to receive a number of magazines on various aspects of Indian people's life. About 200 copies of 20 magazines in Yasnaya Polyana, his birth place (now a Museum), have become great rarities. "Contemporary Magazine", "The Arya", "The Light of India", "The Free Hindustan", "Indian Opinion", "India", "Review of Religions", "Abkari", etc. were read by him thoroughly.

Tolstoy wrote about the national liberation movement of India: "It appears especially strange in India for here we have a people of 200 billions of individuals, highly endowed with spiritual and physical powers, in absolute subjection to a small clique, composed of people utterly alien in thought and aspiration and altogether inferior to those whom they enslave."

Tolstoy considered that this general and astonishing phenomenon should be ascribed to the fact that the oppressed peoples seek relief from oppression not in their national system, not in the

wisdom of their ancestors, but in joining the "subtly immoral forms of social order in which the English and other pseudo-Christian nations live today".

And, finally, Tolstoy declared unequivocally: "A commercial company enslaved a nation comprising 200 millions! Tell this to a man free from superstition and he will fail to grasp what these words mean. What does it mean that thirty thousand people, not athletes but rather weak and ill-looking, have enslaved 200 millions of vigorous, clever, strong, freedom-loving people?"

He warned the Indians that their enslavement was due to the fact that they were submitting to the oppressors, because they themselves professed the same "religion of violence". Advising them, he said: "... Participate not in evil, in the violent deeds of the administration, of the law courts, the collection of taxes, and what is most important of the soldiers, and no one in the world will enslave you."

There is no doubt that the letter played a significant role in awakening the subjected Indians and opened their eyes to the existing injustice. Tolstoy whom Rabindranath Tagore regarded a "teacher of mankind", played a significant role in kindling a new flame of revolt against British colonialists.

In his essay "Asia's Response to Tolstoy," Romain Rolland says 'the young Indian Gandhi received from Tolstoy's hands that ever-burning light which the old Russian apostle cultivated in his soul, warmed with his love, fostered in his sorrow, and out of it made the torch that illuminated India. Reflections of this light reached every part of the world.'

Robert I. Rozhdestvensky, the outstanding **poet** of Russia and his wife visited me on *27 Mar 1979.*

Latvian dictionary. H.E. Mr. P.Y. Strautmanis, Vice-President of the USSR, paid a state visit to India in *Aug 1989.* I had the honour of presiding over his speech at the Soviet House of Culture. I wrote to him: As a student of comparative linguistics, I have been interested in the rich linguistic heritage of the Latvian people, who have close links with the historic development of our own languages. In this connection I have been in search of the five volumes of K. Mühlenbach and J. Endzelin, *Lettisch Deutsches Wörterbuch* (1953–57 reprint with supplements) with its invaluable etymological explanations. I wonder if Your Excellency can oblige me by sending a set of this valuable reference work. Your visit is an abiding symbol of the warm friendship of our peoples in our shared dreams, thoughts and ideals, where the peaks of our sky come together.

Index of Tibeto-Mongol icons. A.A. Terentjev was planning a general index to all Indo-Tibetan Buddhist pantheons published so far. He indexed vols.16–20 of the *New Tibeto-Mongol Pantheon.* He wanted a copy of the *Iconography of the Derge Kanjur and Tanjur* by Joseph Kolmaš of Prague. Terentjev had already indexed five thousand icons.

Kālidāsa's works in Georgian. Indologist Mikhail Andronikasavili said that interest in the culture, history, and literature of India has been growing in his country. Meghadūta, Śākuntala and Mālavikāgnimitra have been translated. The aphorisms of Nāgārjuna titled *Prajñādaṇḍa* were published recently in August.

Dr. Ludmila Shaposhnikova, professor of Indology at the Moscow University, visited the Academy on *11 Oct 1979*. She wanted to the see the **Bon monastery** of Dolanji (Himachal Pradesh) and get material on the ritual and literature of Bon. I wrote to Ven. Sangye Tenzin Jongdong. She was received by the Rinpoche "in a very nice and warm way. He supplied me much valuable information and material. It happened because of your letter to Rinpoche and I am very thankful to you for all arrangements." (*6 May 1980*)

Bio-aura cures. The dark-haired woman with big brown eyes stretched out her long fingers over a bunch of rosebuds and made a stroking movement in the air. Suddenly there was a sweet smell as if from an open bottle of perfume, and the petals of the buds began to open. It is a routine demonstration of the powers of the Soviet Union's latest medical sensation. Dzhuna Davitashvili, a young mother from Tbilisi, has convinced doctors that the "bioenergetic field" of her hands can cure the sick. Her gifts have become known through word of mouth and occasional mention in the Soviet press and she is deluged with requests for treatment from all over the country. She has become a celebrity in Tbilisi and comes regularly to Moscow to treat patients at a state clinic. (*25 Aug 1980*)

These wonder cures are narrated by Y. Ivanova: I often came upon articles on the fascinating subject in the papers *Trud* and *Moskovsky Komsomolets* and the magazine *Tekhnika-Molodyozhi*. I read them but still retained my doubts Finally, my friends who were keen on everything new in medicine offered to arrange a meeting between the famous Juna Davitashvili-Danelia, who cures different diseases with the help of bio-aura, and me. They assured me that this woman whom I had never seen would glance at me and tell me about all the peculiarities and ailments in my body. Or she would effect a cure before my very eyes. Or would accomplish some other medical miracle.

On second thought, why "miracle"? Frankly speaking do we know all there is to know about Man's powers? About the human brain? We do know a lot, and then we know too little. In general, scientists believe that people have not yet learned to use all the potentialities with which nature has endowed their bodies.

In the past few years, scientists have expressed a hypothesis about the existence of a certain type of energy inherent in all living things which they call bio-energy. Its properties have not been studied sufficiently well as yet. However, they have registered so-called "sensitives", that is, people whose bio-energy creates a very active bio-aura which may be used to diagnose and treat diseases. Juna Davitashvili-Danelia belongs to this category of people. She is called a supra-sensitive person.

I decided to pay Juna a visit. I sat on the sofa and watched the patients waiting their turns. In the centre of the room stood Juna—tall, slender in a simple black suit with a white gown over it. Her hands made circular motions over the head of a man sitting opposite her. Then they moved down to his shoulders and chest. Juna continued her circular movements a few centimeters away from the patient's body. The seance was over in a minute or two.

She pushed her hair off her face and smiled: "You'll have to come once again," she told the man. "One seance is not enough." With that she called the next patient.

Two more minutes of the same procedure with the other patient. Meanwhile I started a conversation with the first man, after all, I was terribly curious to know what was happening.

"I had radiculitis", he said.

"Why 'had'?

"Because now I don't feel any pains though when I came here I was bent double. Juna says I have to come one more time. As a preventive measure, I suppose."

"What did you feel during the seance?"

"The warmth of her hands and a prickling sensation sometimes. And I immediately felt better."

I was about to ask for some more details when my attention shifted to an old man suffering from Parkinson's disease. He was carried in by two young men because he could not use his limbs. I recognised the sick man, he was the writer and actor A, whom the whole country loved. It seemed just the other day that we had seen him hale and hearty, and now such misfortune!

Juna made the new patient comfortable in the chair and the seance began. Her hands glided lightly over his back, arms and legs, and circled over his head. I saw how the trembling in his fingers stopped and his whole appearance changed, his figure acquired the familiar carriage. A miracle had taken place, the miracle I had doubted. The patient stood up but he was not quite sure of himself: evidently, he found it hard to believe that he could use his legs once more so soon.

"How do you feel"? I asked him.

"A great deal better."

"A few more seances and everything will be fine," said Juna. "And you had doubts."

The last words were addressed to me. I realised she had sensed my disbelief.

"Could you diagnose me?" I plucked up courage to say.

"Come here," she said.

She made me stand in the middle of the room. Her hands circled above my head. A light shiver ran down my body. Could it be I was feeling her energy?!

"Your left ear is giving 'signals'," she said. "You've had severe inflammation of the ears."

"No," I answered with hidden malice.

"You did. Try to remember."

How could I have forgotten! I remembered that I did have trouble with my ears long ago, in my childhood. I almost had to undergo surgery. I realised then that every sickness left a trace.

I will not go over everything that Juna told me. Her diagnosis was confirmed by the analysis which I had made before going to see her. The supra-sensitive person had made no mistake.

"How did you manage to find out what is wrong with me?"

"There's nothing extraordinary about that," she explained. "The human body is like an electric power station, it is constantly producing energy. Not electrical, but a special kind of energy. All our organs take part in the process. I feel disturbances in the body's energy system with my hands. After learning to divine the character of the disturbances, I determine the sick organ. You see, it's quite simple." She laughed.

Actually, it is not that simple at all. It took her years to comprehend her gift and start her practice. She graduated from the medical department of the Institute of Physical Culture. She knows human anatomy like her own five fingers and can "read" analyses and cardiogrammes. All her diagnoses are checked by medical analysis.

"Is it possible to accidentally harm a patient?" I asked.

"I've had no such cases up till now. Besides, I check my diagnosis with the help of clinical data. The patients undergo analysis before and after treatment. Certainly, the bio-aura of the human body has not been sufficiently studied but, even so, there is no doubt that we can effect cures and diagnose sickness with its help. Moreover, I am sure people can be taught to cure as they can be taught to sing or draw."

"They say that a supra-sensitive person like you can see the bio-auras of others?"

"Yes, I can. People in good health and in a good mood have yellowish-orange aura, while violet and green tones predominate in tired people. It is possible to determine the emotional state of a patient by the colour of his aura."

Juna's talent is certainly unique and her hands are extraordinarily sensitive. Candidate of Science (Technology), R. Barkhudarov, spoke of an experience that some physicists conducted with Juna. She was given a box which contained articles of different shape made of different material, some radiated alpha-rays while others beta-rays. Holding her hands over the lid of the box Juna enumerated the contents of the box without mistake. Only in one case she gave an approximate description, she called a glass flask "something elongated made of glass."

This is what Corresponding Member of the Academy of Sciences of the USSR, Alexander Spirkin, has to say on the subject: "Today we are familiar with individual physical auras, however the bio-aura does not fit into any of the fields known to physics, it is something qualitatively new.

"Research in this area is of the greatest significance. Our notion of matter and its forms of manifestation and also the properties of the human organism is broadening all the time. On the general plane of theory we have come across a new binding link between the psychical, biological and physical processes and a certain psycho-physical reality.

"On the plane of practical application, bio-aura is of special interest, above all, in the diagnosis and treatment of human beings, animals, plants and for the "diagnosis" of technical flaws. In geology it is a new method of searching for useful deposits, in agriculture—a method of

stimulating the growth of plants. The fact that we do not possess a complete scientific theory of bio-aura does not exclude its practical application. The theory of x-ray was established several years after its discovery and utilisation."

While scientists are studying the as yet unidentified potentialities of the organism, Juna Davitashvili-Danelia is working to relieve people of pain and disease.

A photographer decided to photograph some of the letters of thanks that Juna received from her former patients. He approached her to ask for permission. At that moment she was occupied with a patient. "Please move away," she whispered. "I may inadvertently spoil your film". The photographer thought that Juna was joking, but he moved away, nonetheless. Later, he discovered that one roll of film was spoiled after all, while another bore distinct lines of rays that came from that remarkable woman's fingers.

The publication of the **Mongolian Kanjur** was completed in *Mar 1980.*

History of Buddhism in Mongolia or the Hor Chojung was written by Gu.śrī Tshe.ḥphel in 1819. It is an extremely rare xylograph, known in a single copy preserved in the Oriental Collection of the Library of the Hungarian Academy of Sciences at Budapest, which was presented to it by Prof. Louis Ligeti. Georg Huth published its edition at the end of the 19th century based on a handwritten copy, but numerous mistakes in this edition pose serious obstacles in interpretation. In *July 1930* Prof. Ligeti spent three months at the Ch'ao-yang lamasery, which was once known as San-tso-t'a or the 'City of Three Stūpas'. Prof. Ligeti writes: "My inquiries revealed that the blocks for printing the Hor Chos ḥbyuṅ are preserved in a farther building of the monastery. At my request the Ta.lama of the monastery ordered the printing of a copy for me. There was no printed copy available in the monastery. The book was printed during my stay under slightly strange circumstances. The press was not used for a long time, no proper paper was available. So the printers cut thin white Chinese paper to the required size, in such a way, that the recto and verso came under each other. After printing, these leaves were simply folded but were not pasted together. This would have not been possible because the paper was very thin. The book in your hand contains the reproduction of the same copy presented to me. ... ... Prof. Lokesh Chandra, honorary member of the Kőrösi Csoma Society, Budapest, has done much for promoting Indo-Hungarian co-operation in scholarly work. It is a pleasure and honor for me that the reprint of Hor Chos ḥbyuṅ based on the block-print preserved in Budapest will come out in his famous series and in this way it will be available for research in Tibetan and Mongolian studies. This important work deserves a thorough study after the incomplete edition of Huth". The facsimile edition came out in *July 1981* as no.271 of the Śatapiṭaka Series.

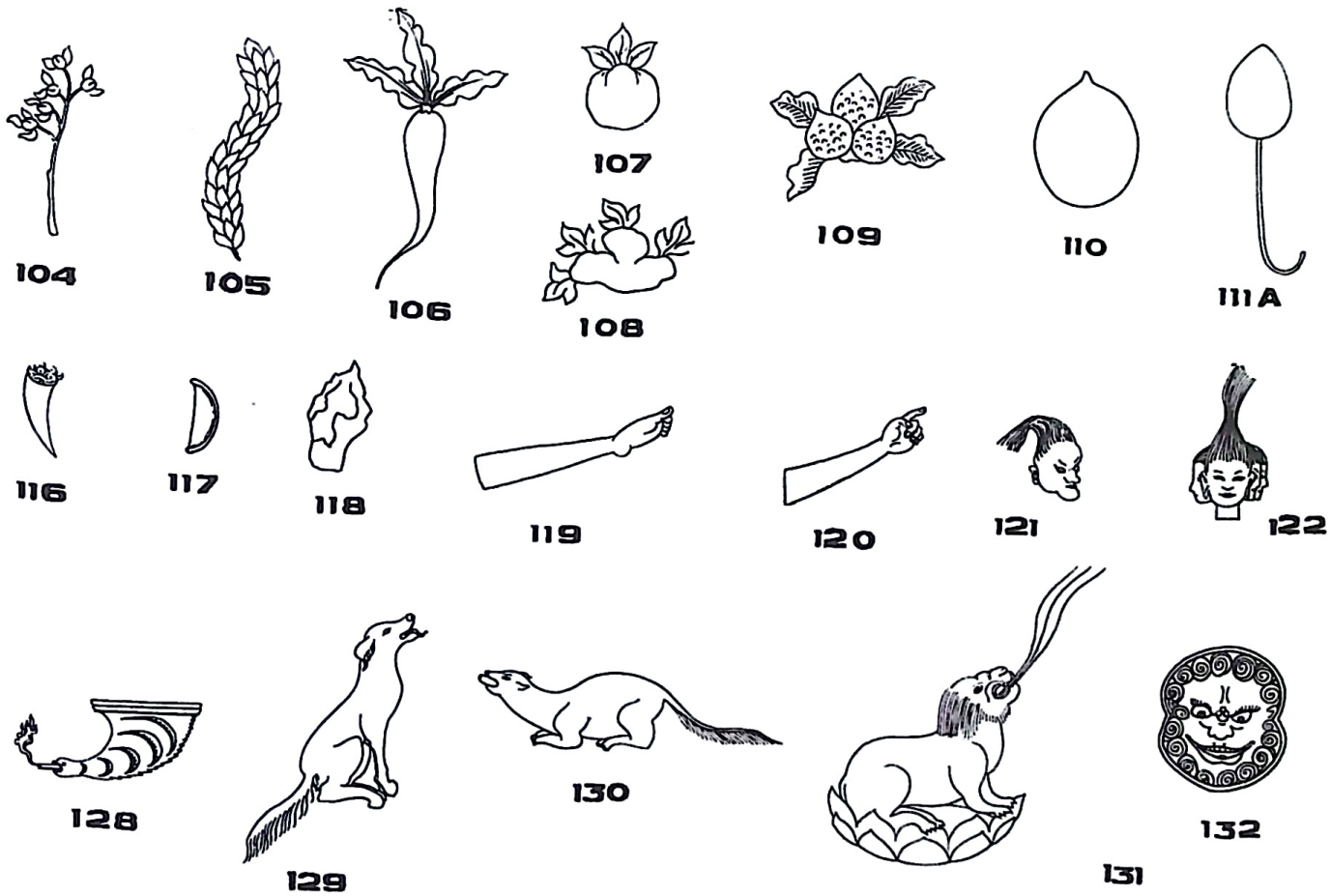
Feb 1981. **Rāmāyaṇa on discs.** The Soviet Melodia recording firm issued a colorful album of two discs with the recording of Natalia Guseva's play "Ramayana" produced by the Moscow

Central Children's Theatre. The music composed by S. Balasanyan, the author of the ballet "Shakuntala", was performed by the Bolshoi's orchestra.

The play "Ramayana" has been on in the Central Children's Theatre in Moscow for more than 20 years and is very popular both with children and grown-ups. The colour TV-film shot after this play in 1975 was warmly received by Soviet televiewers. The theatre's company toured India twice to present this production before the exacting Indian audience. In 1980, the theatre was awarded the Jawaharlal Nehru Prize for the production of "Ramayana".

The text on the album of the disc reads that the great work of the Indian people "expresses in a simple form the eternal ideal of mankind: the firm belief in the ultimate triumph of the good and the light over the evil and the dark.

27 Jan 1983. Andre A. Terentyev sent a proof of his book *Elements of Buddhist Iconography*.



105. dhānyamañjarī, 106. mūlaka
116. śṛṅga, 117. pūpa, 118. aśman, 119. jaṅghā, 120. bāhu, 121. mukha, 122. brahma-mukha
128. bhastrā, 129. kukkura, 130. nakula, 131. siṁha

11 Apr 1985. I inaugurated the Indo-Soviet Symposium on Transition from Ancient to Medieval Periods (*11–13 Apr 1985*). A warm welcome to the distinguished delegates and participants at this Indo-Soviet Symposium, who have joined us in an intellectual venture to explore the transition from ancient to medieval period.

Our hearty greetings to friends from the Land of Lenin, the People of Pushkin in whom laurels and roots are woven together in singing streams of action. The friendship of India and the Soviet Union is enshrined in projects that span the trinity of space: our terrestrial surface, the womb of the earth and the space above her. When we wanted oil the socialist countries surveyed the deeps of our earth. When we planned to create mother-industries like steel-production on our soil, and again when we needed Migs to guard the skies, Indo-Soviet friendship was steeled in joint projects.

The friendship of our peoples vibrates in the rich and brilliant vocabulary of Russian. Russian has wrapped in the fragrance of immortality, words which are historic arabesques in our context: a simple Sanskrit word *etat* 'this' lives to this day in Russian as *yetot*, *madhu* as *myod* 'honey'. In the end of the last century, Slavonic languages were striving to gain their position against French and German, which were then languages of the nobility and the intelligentsia, of status and science. In this struggle, the Slavonic tongues realised that they were closer to Ancient Indic than any other European language and hence as respectable as any. In their evening shadows they had found a thundering voice in Sanskrit, a new right to be full-fledged languages. The rhythms of certain genres of Slavonic folk poetry continue the melodies of ancient hymns of the Rigveda.

The libraries at Dushanbe, Tashkent and in other republics of Central Asia are rich repositories of Persian and Arabic manuscripts calligraphed and illuminated by eminent Indian masters at the Moghul court. They portray a common legacy that bound the Soviet cities of Samarkand, Bokhara and other metropolitan cultural centres of Central Asia with Delhi and Agra.

It is no wonder that the first scientific and comprehensive Dictionary of Sanskrit was published by the Academy of Sciences, Leningrad (then St. Petersburg) in 12,000 pages. It took twenty years to print (1855–75). While we were fighting our first battle of freedom (1857), Leningrad was celebrating the richesse of our linguistic heritage. To this day it stands unparalleled: abiding like our friendship.

The ancient, new, noble, heroic Moscow, with her slender spires and golden domes has opened history's doors in working and sharing together a future in which dreams and actions intertwine.

In pursuance of its policy of promoting closer and purposeful contacts between historians from India and abroad and facilitating a mutually profitable sharing of experience and expertise in the field of historical investigation, the Indian Council of Historical Research has been organising exchange of scholars, and it has been holding seminars and symposia from time to time. The objective is to develop closer contacts between Indian and foreign historians so that fruits of discussion and research can be shared to reciprocal advantage.

On the basis of the agreement on cultural, scientific and technological cooperation between the Republic of India and the Union of Soviet Socialist Republics, there has been a constant exchange of scholars between our countries. A few years back, Indian historians sponsored by the Indian Council of Historical Research participated in the Indo-Soviet Seminar on "Economic and Social changes in India and Russia from the 17th to the first half of the 19th century". The present symposium is devoted to the study of the problem of economic and social organisation of society during the transition from Ancient to Medieval periods in the history of India and the Soviet Union.

There has been a tendency to divide Indian history into three periods viz. ancient, medieval and modern. Subsequently, it became fashionable to demarcate the various phases of Indian history on the basis of rulers who dominated the political scene in the respective periods. History is but a continuous flow of human activity and fundamental changes in society occur over spans of time. As a matter of fact the periodisation of history into ancient, medieval and modern is but a convenient arrangement for study. Prof. Tirumalai, a participant in the present Symposium, has rightly pointed out that "there can be no clearcut division of periods of time in the life of the community and its organisation. Every age in history is an age of transition".

It is heartening to note that in this Symposium, historians from India and the Soviet Union will enlighten us with their views on the gradual and continuous transition from the ancient to the medieval period and how it effected social and political institutions. Light will be thrown on the socio-economic changes that took place in Northern India between the 8th and 11th centuries. One of the papers focuses attention on the impact of this transition on economic and social organisation in South India. This period saw the disintegration of the two great dynasties of South India namely, the Cholas and the Chalukyas and the emergence of small kingdoms, the growth of urban centres and the expansion of trade and commerce with foreign countries. During this transition, land-holdings and occupancy structures underwent far-reaching changes. Other papers highlight the role of money in early medieval North India, touch upon the emergence of trade guilds and their role to regulate trade and protect the interest of their members. In the papers to follow we will have the opportunity of discussing several aspects of the continuing processes of historic transition.

I am confident that the deliberations of scholars from India and the Soviet Union will be academically beneficial and further strengthen the traditional bonds of friendship and cooperation between our two countries.

Sa.skya.legs.bśad. Dr. N.D. Bolsokkhoyeva of Ulanude, a student of Prof. Kuznetsov visited me on *20 Apr 1982*. She had done her dissertation on Sa.skya.legs.bśad. The study of Tibetan, the classical language of the Buryats, was gradually gaining ground in their land. It is the Subhāṣita-ratna-nidhi.

25 Feb 1984. I addressed the All-India Association of Teachers of Russian on the topic **Perspective of Teaching Russian Language** and Literature at the University, college and school level. Mr. Fiodor F. Yarikov Counsellor (Cultural) of the Embassy of the USSR and Mme. Yarikova visited the Academy where we have been trying to comprehend the cultural ties that have bound men over the ages. India and the Soviet Union stand in the vanguard of nations for peace and progress. In shadow or in sunlight, our nations proclaim: "Man is the hymn", away from the dust of heaven and the ashes of scientism. The *Izvestia* and *Pravda* carried news about my observations on the Russian language. Mr. Fiodor F. Yarikov, on *25 June 1984*: "I send you focusing an article from Soviet central newspaper *Izvestia*, *20 Mar 1984* with the article titled *Friendship of two great cultures*. The main part of this article is devoted to your beautiful speech at the Delhi University on the opening ceremony of Russian language symposium." This article of Felix Kuznetsov follows on page 163 in its original format. The weekly news of the Soviet Embassy reproduced passages from my ex tempore speech:

"At the symposium many outstanding scientists of modern India spoke about the spiritual internal relationship between our peoples and, for example, Professor Lokesh Chandra, a world famous scientist, an outstanding specialist in history of Buddhism, Member of Indian Parliament. He told about his father who being a friend of Mahatma Gandhi and J. Nehru, the leading Sanskrit scholar in India, studied in the end of 1930s the Russian language with the aim to promote it among his countrymen. Soon he was arrested and imprisoned by the British.

"Inaugurating the All-India symposium on Slavic literatures Prof. Lokesh Chandra found extremely poetic and characteristic words about Russian language. He said that like flower-petals Russian language has covered the history of modern mankind with ideas and perspectives. The Russians started a long pilgrimage to a new civilization, having sworn eternal allegiance to everlasting progress. My homage to the

"Land of Lenin, People of Pushkin..."

The Soviet people were the first to make a qualitative leap which changed the foundations of the world. The people have changed the syntax of their life with their own hands and have put such a deep stamp on social structures that nobody will be able to wipe it off.

"The friendship between the USSR and India, continued Prof. Lokesh Chandra, has become a bridge over time and space and entrails of the earth. When we needed oil—the socialist countries explored the depth of the entrails of our earth. When we decided to build heavy industry in India, steel production for example, or when we required Migs to defend our skies—Indo-Soviet friendship embodied itself in concrete deeds.

"The friendship of our peoples can be heard in the richness of Russian vocabulary, since the Russian language is an immortality of words having preserved the sounds of Sanskrit."

Mira Salganik was overwhelmed by the **poetics** of my address. Back home to Moscow, she wrote: "you know how it is when one moves from one place to another. The place one has left swiftly diminishes, as if one takes a look at it from the wrong end of binoculars. But with the passage of time a new perspective evolves where some things are much larger than the rest, and it

ИЗВЕСТИЯ 20 марта 1984 года 5

ДРУЖБА ВЕЛИКИХ КУЛЬТУР

Индия—«родная сестра Руси». Эти слова замечательного русского художника и мыслителя Николая Рериха, являвшего собой своеобразный духовный мост между нашей страной и Индией, напомнил на одной из встреч в Дели советский поэт Валентин Сидоров.

Так случилось, что дни пребывания объединенной делегации советских писателей и издателей в Индии совпали с целым рядом важных культурных событий в жизни этой страны.

Профессора, преподаватели русского, болгарского, чешского, польского и других славянских языков из шестидесяти университетов Индии собрались в Делийском университете на общеиндийскую лингвистическую конференцию. Она открылась торжественным представлением первого номера журнала «Русский язык, литература и культура», который начала издавать Ассоциация русского языка в Дели.

Вслед за лингвистической конференцией в том же зале Тагора Делийского университета начала работу трехдневная общеиндийская литературная конференция на тему «Судьбы деревни в изображении славянских литератур», в ходе которой главное внимание было уделено советской литературе о деревне. Филологи, литературоведы Индии и ряда славянских стран всесторонне обсуждали творчество Федора Абрамова и Василия Белова, Валентина Распутина и Василия Шукшина. Было заслушано более сорока докладов и сообщений. Пожалуй, никогда в Дели не звучала в таком щедром обилии русская речь: многие доклады, в том числе и мой «Судьбы деревни в советской прозе», открывавший дискуссию, были прочитаны по-русски — при полном понимании зала.

В Индии закладывается сегодня филологическая школа русистики и славистики, и что особенно важно — эта школа создается с помощью советских ученых, ученых из других социалистических стран. Большинство выступавших на симпозиуме получили образование в Москве или в Софии, защитили свои кандидатские диссертации в Московском государственном университете им. М. В. Ломоносова или же в университете Дружбы народов им. П. Лумумбы. На кафедре советской литературы филологического факультета Московского государственного университета защищал свою кандидатскую диссертацию и организатор лингвистической конференции и литературоведческого симпозиума профессор Морья —энтузиаст преподавания и исследования русского языка и советской литературы в Индии. Профессор Морья убежден, что вести преподавание русского языка в университетах Индии вне тесной взаимосвязи с русской и советской литературой невозможно и неправильно, поскольку в русской, советской литературе заложены огромные духовные, гуманистические богатства, необыкновенно близкие народам Индии.

Об этом духовном, внутреннем родстве между нашими народами говорили на симпозиуме многие крупнейшие ученые современной Индии,— к примеру, ученый с мировым именем, известнейший знаток истории буддизма, член индийского парламента профессор Локеш Чандра. Он рассказал, как в конце тридцатых годов его отец, друг Ганди и Неру, крупнейший санскритолог Индии, специально выучил русский язык, чтобы распространять его среди соотечественников. Очень скоро он был арестован и упрятан в английскую тюрьму.

Открывая общенациональный индийский симпозиум, посвященный славянским литературам, профессор Л. Чандра нашел удивительно поэтичные и своеобразные слова о русском языке:

«Русский язык, будто цветочными лепестками, осыпал историю современного человечества идеями и перспективами. Русский язык вышел в долгое паломничество к новой цивилизации, присоединив вечной верности неизменно обновлявшемуся прогрессу.

Земля Ленина, народ Пушкина... Советский народ первым вышел на качественный скачок, изменивший основы миропорядка. Народ своими руками изменил синтаксис своей жизни и оставил такую глубокую печать на социальных структурах, что ее уже никому не стереть.

Дружба Индии и Советского Союза превратилась в мосты, переброшенные через время, пространство и недра земли. Когда нам нужна нефть, социалистические страны исследуют глубины наших недр. Когда мы решили создать у себя тяжелую промышленность — сталелитейную, например, или когда нам были необходимы МИГи для охраны наших небес, — индийско-советская дружба выливалась в совместные дела.

Дружба наших народов звучит в богатстве русского словаря, ибо русский язык наделен бессмертием слова, сохранившего звучание санскрита...»

Чувство дружбы проникало и послание, которое направил собравшимся филологам министр иностранных дел Индии г-н Нарасимха Рао. Он высказал в этом послании пожелание о создании в Делийском университете особого факультета славянских языков, о всемерном развитии изучения и познания в Индии всех славянских и, конечно же, русской литератур. «В Индии часто ставится Чехов,— кстати, недавно в Дели Национальная школа драмы поставила «Вишневый сад» на хинди в необычной трактовке,—писал министр.—У нас отлично знают Горького, знают Толстого (хотя и возникают порой подозрения, что знают больше через кино и всякого рода облегченные варианты). Но дальше — дальше простирается огромный мир, совершенно неисследованный нами... Столько существует всего, чем мы могли бы поделиться друг с другом. Нужно только время и желание — и все это станет возможным. Таинство и красота литературы не должны оставаться прерогативой одних лишь специалистов. Я призываю вас употребить ваши огромные возможности — вашу любовь к литературе, ваше знание языков, чтобы как можно шире распахнуть врата в этот пока мало известный нам мир как можно большему числу людей».

Встречаясь с писателями и читателями, мы убедились в глубоком и обширном знании в Индии великой русской классической литературы. Однако мы поняли также, что представления о современной советской литературе здесь пока что весьма и весьма ограниченны. Резервы здесь неисчерпаемы.

Вот почему такое большое значение имели переговоры, которые вела делегация советских издателей и писателей с министерством просвещения и культуры Индии. Переговоры завершились соглашением, которое с нашей стороны подписал заместитель председателя Госкомиздата СССР И. П. Коровкин, а с индийской — заместитель министра просвещения и культуры г-жа С. Гревал. В основе этого соглашения — совместный проект об издании в 1985—1990 годах многотомной библиотеки советской литературы в Индии и индийской литературы XX века в СССР.

Этот совместный советско-индийский литературный проект дает возможность системно познакомить индийских читателей с богатствами многонациональной советской литературы, начиная от ее истоков и кончая современностью, а с другой стороны, дает советским читателям хорошее представление об индийской литературе XX века. Соглашение предусматривает также издание совместных антологий прозы и поэзии советских и индийских писателями. К примеру, создается антология советско-индийской дружбы под условным названием «Врата в будущее», где будут собраны стихи, рассказы, эссе, высказывания крупнейших писателей и общественных деятелей Индии о нашей стране и крупнейших писателей и общественных деятелей нашей страны об Индии. Книга будет иллюстрирована репродукциями картин Николая и Святослава Рерихов.

Так закладываются все более глубокие основы советско-индийского культурного сотрудничества, все более тонкого духовного познания друг друга.

Феликс КУЗНЕЦОВ,
секретарь правления Союза писателей СССР.

is, to my mind, the only correct perspective. All this is simply to state that you loom very large in my memories of Delhi this time.

"You were absolutely right—reading your learned articles proved to be an uphill job for me, but then I remember so well so many things that you have said and how you have said them.

"Felix Kuznetsov is still in raptures over your paper on Russian language and keeps promising to have it published."

I wrote back to her: So loving of You to think of me. Our languages bear witness to the love of our peoples for millennia. That is the root whence laurels grow. The rapture of an unknown commonality is the infinite substance of our present. It becomes the ceaseless movement of a new future.

My warm regards to dear Felix Kuznetsov who feels the vigour of the solemn sensitivity of the great Russian language. It enshrines the measureless dreams of our peoples. I shall come to Moscow to see You and dear Felix. Silence enchants our meeting vigorous from separation.

Literary connections of Mongolia was prepared by an international team of scholars. The editor Dr. S.D. Serebriany sent me a copy as well as Vasubandhu's Abhidharmakośa (chapters 1–3, Tibetan text and Russian translation), through Boris Zakharyin who had come to the Jawaharlal Nehru University. (*12 July 1984*)

Story-teller. The exhibition of the art of Buryatia in *Jan 1985* had a fascinating wooden sculpture of the "Story-teller". He was so very life-like as if to surprise by his narration of tales in the silent spaces of snow-clad Buryatia. He reminded of the learned Lamas who used to intersperse their sermons with the Buddhist avadānas of the *Üliger-un dalai* 'Ocean of Stories'. The wooden sculpture must have been created by a sensitive master mind to give form to his agonies of the destruction of the Buryat heritage of narration around the simmering fire in the warmth of a yurt.

May the Earth and Heaven Hear me is the title of a book of citations from the Rigveda and Atharvaveda, translated by poet Vladimir Tikhomirov with comments by the noted Indologist Ms. Tatiana Yelizarenkova (*Sep 1985*). The translation of Sanskrit texts was the sparkle of freedom, the joy of living, the song of being, or the dawn of heaven for Soviet minds to breathe in the fresh air, away from the enmeshing of ideological dogmas.

15 Mar 1986. Prof. **Boris Stavisky**: "This year is a special one for me, for I will be 60 on *25 Nov*. I would be happy to have your telegram of congratulation, and if into the bargain, you elect me an honorary member of your Academy. But, to be serious, I do consider this date not so much as a summing up, but rather as a transition to a new, I dare say, more mature stage in my scholastic activities." Telegraphed appreciation of his life-long dedication to the discovery of Buddhist culture in Central Asia.

June 1986. Mrs. Shahobova Malohat and husband spent a couple of weeks in Balaton, Hungary. Poet Tagore, Pandit Jawaharlal Nehru and other leaders had planted **a tree in Balaton.** The President of Hungary had graciously requested me to plant a tree as a great friend of their iconic Korosi Csoma Sandor. Mrs. Malohat sent a leaf from this tree which had grown tall over the years. I thanked her: May the dawning year be a festival of joy and achievements, the fulfillment of hopes and aspirations. We were so thrilled to see your great leader Gorbachov, who fills our future with great hopes of peace and ascension to new heights of humanity. Life is tenacious: it will find new voices of sanity. India and the Soviet Union have shown the way. So sweet of you to send me the leaf of the tree I planted at Balaton. The tree is huge and beautiful like the immense friendship of our countries. The friendship of India and the socialist countries is the future of Life itself.

Indian origin of a Tajik tribe. Mr. A. Gafurov wrote to T.N. Kaul, India's Ambassador to the Soviet Union on *12 Nov 1987*: "I am sending this book as a symbol of my deep regard. My late brother, Academician Bobojan Gafurov remembered you with warmth in the years when you were Ambassador in Moscow for the first time. All members of our family respect and love India, the Motherland of an ancient civilization, a country of the most original and the most beautiful culture. My mother, Tajik poet Rozia Ozod used to tell me that she had descended from an Indian clan of Savri Qiyaghi. Unfortunately I failed to further trace this name. I would be extremely grateful for any kind of information in this matter." Mr. Kaul asked if I could provide any information. I had no indication, but the query remained in my mind for thirty long years. In 2017 I was reading Joseph Needham's *Science and Civilisation in China* and suddenly came across P. Pelliot's etymology of Bhagaputra > Bhagapūr > gapūr > gafūr. In Islamic families they were Gafur, in the Soviet Union Gafurov, and Kapur in India. The reference to Pelliot has to be traced.

I requested Shri P.V. Narasimha Rao to negotiate the **microfilming of** Sanskrit, Tibetan and Central Asian **manuscripts** in the different collections in Leningrad. It was discussed at a ministerial meeting in the Kremlin, where I was also present. We gave them the following list:

1. Sanskrit mss. listed in Mironov's catalogue
2. N.F. Petrovsky collection, 582 items
3. N.N. Krotkov collection of Sanskrit, Uigur, Kuchean, Tibetan, and Sogdian mss.
4. S.F. Oldenburg collection, 27 items
5. M.M. Berezovsky collection, 31 items
6. M.I. Lavrov collection, 8 items
7. A.I. Kochanovsky collection, 20 items
8. A.A. Dyakov collection, 29 items
9. S.Y. Malov collection
10. S.A. Kolokolov collection, 2 items
11. Merv Manuscripts, ca.300 palmleaves (continued on p.169)

НАУЧНАЯ БИБЛИОТЕКА имени М. ГОРЬКОГО
— при —
ЛЕНИНГРАДСКОМ ОРДЕНА ЛЕНИНА ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ имени А. А. ЖДАНОВА
Ленинград, В-164, В. О., Университетская наб., 7/9.

8 April 1967 г.

Prof.Dr. Lokesh Chandra
International Academy of Indian Culture
J-22, Hauzkhas Enclave, New Delhi-16,
India

आदरणीय प्रोफ़ेसर L. Chandra!

हमारे दोनों देशों के बीच हार्दिक मैत्री और घनिष्ठ सहयोग को सुदृढ़ीकरण के आलोक में हमारी बड़ी आशा है कि हम आप को संस्थापन को साथ हमारे मैत्रिक संबंध ताज़ा करें। पिछले वर्षों में आप की पुस्तक "Mongolian Kanjur", vol. 1-59 को हमारे पुस्तकालय में भेजते रहने की आप की बहुत कृपा था। हमारे पुस्तकालय के लिये इन पुस्तकों को अपने भंडार में प्राप्त लेना बड़े सम्मान की बात है तथा वे सब हमारे वैज्ञानिकों के लिये प्राच्य-विद्या संबंधी उनके अनुसंधानों के लिये अत्यंत महत्त्वपूर्ण हैं। हमारा पुस्तकालय इस बात में विशेष रुचि लेता है कि आप हमारे पास इस पुस्तक के शेष खंडों (६०-१०८) को भेज दीजिये। हम को बड़ा खेद है कि हमारे पुस्तकालय को आप के वैज्ञानिक की हमारे देश में यात्रा के लिये ह्वार्ड टिकट भेजने की आप की प्रार्थना पूरी करने की कोई संभावना ही नहीं, क्योंकि हमारे पास कोई ऐसा निधि नहीं जिस से हम इस यात्रा के खर्च का भुगतान कर सकें। हमारा पुस्तकालय सिर्फ़ पुस्तकों के आदान-प्रदान में लगा है और हम आप के अत्यंत कृतज्ञ होंगे यदी आप इन सब पुस्तकों को किताबों के पारस्परिक आदान-प्रदान के आधार पर हमारे पास भेजेंगा। हमारी ओर से हम आप को सोवियत संघ में प्रकाशित किसी भी पुस्तकों को भेज सकेंगे जो आप के लिये दिलचस्प और महत्त्वपूर्ण हो।

हम को बड़ी आशा है कि आप हमारा यह प्रस्ताव स्वीकार करेंगे और हमें अपना जवाब देंगे।

Тип. БАН, з. 198, т. 20 000 15-II-63 г.

आशा है हमारे पारस्परिक संबंध दृढ़ बनेंगे।

बड़े आदर के साथ,

डाइरेक्टर /ए०पे० मिल्यूतिना/

9. November 1978 г.

आदरणीय प्रोफ़ेसर L. Chandra!

हमारे पुस्तकालय में "mongolian kanjur" (vol. 60-101) को भेजने की आपकी कृपा के लिये हम बहुत ही आभारी हैं। यह उत्तम पुस्तक हमारे प्राच्यविद्-लोगों के वैज्ञानिक अनुसंधानों के लिये अत्यंत महत्वपूर्ण है।

हम को आशा है कि हमारा पारस्परिक आदान-प्रदान भविष्य में भी विस्तृत और दोनों ओर के लिये लाभदायक होगा। थोड़ी ही देर में हम आदान-प्रदान के योग्य हमारी पुस्तकों की सूची को बनावार आप की सेवा में भेजेंगे। आप से इस तरह की सूची भी प्राप्त होने से हमें बड़ी प्रसन्नता हो।

आप के विनयपूर्ण सहयोग के लिये बहुत ही आभारी होते रहते,

आदर के साथ,

आप की

निदेशिका /ए०पे० मिल्यूतिना/

РПМ. БАН, з. 190, т. 20000, 17.VIII-73 г.

НАУЧНАЯ БИБЛИОТЕКА им. М. ГОРЬКОГО
при
ЛЕНИНГРАДСКОМ ОРДЕНА ЛЕНИНА ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ им. А. А. ЖДАНОВА
199164, Ленинград, Университетская наб., 7/9.

№_____ 3. December 1977 г.

International Academy of Indian Culture
J-22, Hauz Khas Enclave
New Delhi - 16, India

आदरणीय महोदयो!

हमारे बड़े अफ़सोस की बात है कि हमारे पुस्तकालय को आप के „Mongolian Kanjur", vols. 60-108 को भेजने में आप को इतनी कठिनाई मिली। लेकिन हम को आशा है कि देर-सवेरे हमारे पुस्तकों के आदान-प्रदान के अनुबंध पर आधारित आप के इस उत्तरदायित्व निभाने का साधन आप खोज निकालेंगे।

हम को ऐसी भी आशा है कि इस बात के बावजूद हमारा आदान-प्रदान भविष्य में तो बढ़ता जायेगा और जो सोवियत पुस्तक आप के लिये दिलचस्प हों उन के हम से आप के आर्डर देने से हमें बड़ी खुशी होगी। आदान-प्रदान के लिये आप के किताबों की सूची को आप से मिलने से भी हमारी बड़ी प्रसन्नता होगी।

आप की विनयपूर्ण उत्तर का इंतज़ार करते हुए,
आदर के साथ,

डाइरेक्टर

/E.P. Miliutina/

РПМ БАН. з. 190, т. 20000, 17.VIII-73 г

12. W.W. Radloff collection of Uigur Suvarṇa-prabhāsa
13. G. Tsybikov collection of Tibetan Buddhist xylographs
14. B. Baradijn collection of Tibetan Buddhist xylographs

The volumes of the **Śatapiṭaka** were being sent regularly to the following libraries in the USSR:
M.E. Saltykov-Shchedrin State Public Library, Leningrad
Institute of Oriental Studies, Leningrad
Hermitage Museum, Leningrad
Gorky Library, Leningrad
Ivolginsky Monastery, Ulanude (only the Mongolian Kanjur)
Academy of Sciences of the USSR, Leningrad

Visited Moscow as a member of the organizing committee for the **Festival of India** in the USSR for the inauguration of the Druzhba-Dosti exhibition as well as to participate in the conference on "parallels and interactions between the peoples of India and the Soviet Union from ancient times to our day" (*21–25 May 1988*). Stayed at a lovely dacha along with Shri P.V. Narasimha Rao Minister for Human Resource Development. I spoke on the close linguistic relations of Sanskrit and Slavic languages: Skt. *dina* Sl. *dĭnĭ*, Skt. *rudhira* Sl. *rŭdrŭ*, Skt. *hima* Sl. *zima*, Skt. *daśan* Sl. *desêtĭ*, Skt. *sniha* Sl. *sněgü* 'snow'. The Scandinavian Varangians were called *Rus* by the Finns and they created the Russian state and gave it their name. I had the pleasure of meeting B.Y. Stavisky, who had completed his book *Kushan Bactria* in English. I was to publish it if VAAP dealing with publication rights agreed. The permission did not come and perhaps the book never appeared.

Apr 1989. Dr. A.N. Maslov invited me to an international seminar on "the prospects of the use of **computers in Tibetan medicine**" to be held in Ulanude on *15–20 Aug 1989*. Dr. Valerii I. Sanamov of Novosibirsk knew my work on Tibetan medical texts. He had requested an offprint of my paper "India: a source of Tibetan medicine" published in the *Tibetan Review* (*May–June 1974*, pp.15–17). He also wanted the chart illustrating the surgical instruments mentioned in the 22nd chapter of the *Bśad.rgyud*.

Spiritual treasures. In *Mar 1990* the USSR Academy of Sciences celebrated the birth anniversary of Alexei P. Barannikov a pioneer of Soviet Indology. He received the coveted chair of Indology at the Leningrad University at the age of 47 years. He introduced modern Indian languages and commenced the study of modern Indian literatures. He translated the Jātakamālā of Āryaśūra, and the Prem-sagar of Lallulal. The Rāmacaritamānasa (RCM) of Tulsidas appeared in 1948 after the harrowing experiences of the Second World War, and the shattered value system of

society. Tulsidas was translated in Russian verse and sold in two days as a heart-sent of the spiritual treasures of India. The aesthetical and ethical values touched the hearts of the Soviet people starved of internal dimensions of the spirit for decades on end. Tulsidas was the invigoration of the transcendent cores of life, in an ambience of questioning of the socialist paradigm which was gaining momentum day by day for the dawn of freedom. Russia was to join the journey of humane values.

Institute for Restoration. The Soviet Union became the Russian Federation. Prof. Boris J. Stavisky was heading this Institute and was busy restoring the finds from Central Asia. He proudly wrote on his name card: "Corresponding Member of ISMEO" in his New Year greetings on *1 Jan 1991*.

Tibetan medicine. Dr. Natalia Bolsokhoeva went to Nepal to collect Tibetan Songs from Dingri, to be published by Garuda Verlag in Switzerland. She was collecting materials on the history of Tibetan medicine and wrote an article on the maṇḍala of Medicine Buddha Bhaiṣajyaguru from the Atlas of Tibetan Medicine in the Museum of History, Ulanude. She wanted to visit the Academy at New Delhi but had to fly black from Kathmandu straight to Moscow.

ISKCON became the torch-bearer of Eternal India, the celestial land of mysticism, in the Commonwealth of Independent States (CIS, the new name of the USSR). A computerised show on reincarnation with the Gaurang Bhajan Band was organised in Jan 1993 in an overflowing stadium in Moscow.

Having undergone, along with 50 other Krishnaites, a two and a half year prison sentence in a Moldoven jail for his convictions, Zuyev became a full time member in 1985, when he adopted the new name Sucharu Das. His prison sentence left him a quietly determined devotee dedicated to spreading the word.

ISKCON operated in 50 cities in the former Soviet Union and began to acquire a high media profile, with regular coverage on radio and television shows. Highly conspicuous with their shorn heads and pale saffron dhotis, the Krishnaites were a visible lot in the Russian Federation capital, selling their literature at metro stations and crowded tourist spots like the Kremlin churches. Over three million copies of the *Bhagavad Gita* were in circulation in the CIS and over 500,000 people were members.

A large number of them milled around the ISKCON headquarters in Moscow, a sprawling, double-storeyed old building in a quiet, treelined street of the capital. Most devotees were reciting the Krishna rosary, which took upto two hours every day.

Everyone at the Krishna temple, encased in celestial bubble, was blissfully happy. Twenty-one-year-old Masha Sergevna was one of them. A large young woman, whose homely face was

perpetually wreathed in smiles, was assigned the special task of ensuring that the darshan hall floor is kept spotless—a challenging task in Moscow's perpetually drizzly autumn. Sergevna left secondary school after the ninth form to join a technical institute where she studied for three years. She moved to Moscow from Vologda leaving her parents behind, to join the Krishnaites.

Founded in India in 1936, the **Brahmakumaris Ishwariya Vishwa Vidyalaya**—Spiritual University—had 3,000 centres all over the world from where they propagated the tenets of "scientific spirituality to make the world an abode of Peace, Health and Happiness for all."

The sect arrived in Moscow in 1989 at the invitation of the Organisation of Non-traditional Medicine and conducted a series of lectures on the theme **meditation as medication**. In 1993, the Brahmakumaris ran four centres in the CIS—in Moscow, Leningrad, Perm and Brest—besides conducting meditation classes in a number of other cities.

By six every evening a large school hall in a Moscow suburb used to begin filling up with people who quietly took their place in the rows of chairs filling the auditorium. There was no typecasting the crowd which swelled to around 200. There were men and women, students and pensioners, people who had come from offices and women with tired faces and shopping bags, mothers with small children and young men in track-suits.

The hall seemed far removed from the autumnal gloom of the city where the days were dank and sunless. The stage was set like a period play—white drapes, a white sofa and on the wall a framed picture of the Brahmakumari motif, a red light emanating from a white flower. An Indian Brahmakumari and her Russian sister were ensconced on the sofa, both in white, both sitting absolutely still with eyes closed. The low soothing strains of a bhajan wafted into the hall from backstage, its soft melody breaking the silence.

Aryavarta. Dr. Vladimir A. Rossov of St. Petersburg started this journal in 1997 to acquaint Russians with the philosophy of India.

Nicholas Roerich. Valentin Sidorov of Moscow established the International Association "Peace through Culture" on *22 Feb 1991*. Until the last days of his life Svetoslav Roerich was the Honorary President of the Association. The new Association had its registered branches in most NIS, as well as in Europe (Bulgaria, Slovakia, Austria, Germany), India and USA. Association's HQ were situated in Moscow.

The motto of the Association "Peace through Culture" belongs to the great Russian master, philosopher, humanitarian Nicholas Roerich, who spent most of his life in India. For the first time this motto was declared by him in 1930s. It gathered such supporters, as Rabindranath Tagore, Romain Rollain, Bernard Shaw, Herbert Wells, Albert Einstein, Robert Mullican, Franklin Roosevelt, King of Yugoslavia Alexander—the outstanding leaders of the time.

The Association considered itself as a successor of the spiritual behests of the Roerich family. Its main task was to re-create the movement "Peace through Culture" on a new basis—by unification and consolidation of all spiritual forces of the Globe. They were aware that the way out of the global crisis, which struck humanity, was possible only through spiritual revolution. All political, economic and social projects of salvation had proved a failure.

Center of National Glory of Russia. Its president Alexander Melnik held a seminar on "Russia-India dialogue of civilisations in the context of globalisation" on *6, 7 Feb 2003*. Its aim was to seek an alternative to "clash of civilisations". I emphasised at the seminar that respect for alterity, difference of views and plurality alone can lead us to harmony. Bio-diversity in nature seeks diversity in thought.

Birth centenary of Yuri N. Roerich. I was invited to this international conference on *7–9 Oct 2002* at the Museum of N.K. Roerich, Moscow. I could not attend, as scientists from the USA and other countries were coming for an international conference at which they were to honour me with the Infinity Award. I sent my writeup which has been published in *The Buddhist Cosmopolis* 2014:185–200.

I suggested the establishment of a Yuri Roerich Chair for Lamaist Art to Shri Sudheendra Kulkarni, SDO at Prime Minister's office.

12 Sep 2002. Dear Shri Kulkarniji, The other day I had spoken to you about endowing a **Yuri Roerich Chair for Lamaist Art** in the memory of the eminent savant.

Roerichs were the founders of the Russian State in 958 and thus the deeper dimension of Russian identity, which has led them to the following:

(i) The cultural persona of Russia is embodied in her language and her rich traditions. Russian united the various strands on the soil of Russian into a Slavic identity.

(ii) The Mongols invaded Russia in 1237–40 and the Golden Horde left indelible impress on the people. Mongol blood flowed in Russian veins. Buddhism the religion of the Mongols attracted them by its superb visual scrolls and sculptures, their world of pure color fusing the transcendent and the phenomenal. The idyllic beauty of the Mongols landscape merging into the aesthetics of monastic architecture was uplifting and sublime. The Russians were attracted in 1716 by Buddhism of the Mongols in the refined elegance of their bronzes that contrasted sharply with their austere icons.

(iii) The language of Russian academicians was German, the imperial Court prided in conversing in French, and the people spoke Russian. This was due to the Westernizing policies of Peter I the Great (1682–1725). The discovery of Sanskrit in the 19th century as being related to the European languages was a major self-discovery of Europe. Sanskrit became a catalyst to the stabilization of the nation states via linguistic integration, as in Russia. Russian was close to

Sanskrit than either German or French; hence it was more Classical, and it became a symbol of national pride. The Russians sent a nobleman to India to learn Sanskrit in 1784. In 1835 the Minister of Public Instruction Count Uvarov appointed the first professor of Sanskrit.

The greatest Sanskrit-German Dictionary was published in 1852 from St. Petersburg. It gave impetus to the concept of "Evolution", and led to Darwin's "Origin of Species" in 1859. In 1890 Sanskrit was made compulsory for Slavic and Classical studies at the University of St. Petersburg.

Nikolai Roerich and his sons were descendants of the Rurik family that had established the first Russian State in 958. Nikolai had Mongol blood from the maternal side. As 'princes of culture' they were devoted to the close relationship of the Russian and Sanskrit languages, and their profound attachment to Buddhism led them to India the original home of both Sanskrit and Buddhism.

While father Nikolai and brother Svetoslav painted, Yuri was fascinated by Trans-himalayan Buddhism of the Mongols and Tibetans which was spiritually one of the most developed forms of Buddhism. A karmic kinship took the father and sons to Inner Asia, Mongolia, Tibet and finally made them settle down in India.

Yuri Roerich investigated the art motifs, evolution of Tibetan painting and its impact on Russian icon-makers, folk customs, history, philosophy (like *Paraloka-siddhi*), and linguistics of the Tibeto-Mongol cultural world. His translation of the *Blue Annals* published in 1946 has dominated Buddhist studies for more than half a century. His rendering of the life of the Tibetan pilgrim scholar Chag Lotsava is historic in shedding light on the final destruction of the Buddhist centers of learning in India. His Tibetan dictionary is a major lexicographical advance for comprehending medicine, metallurgy and other technical subjects in Tibetan.

Yuri Roerich was a close friend of my father Prof. RaghuVira who had frequent interactions with him. On my father's suggestion he wrote a history of "Indology in Russia" in 1945, as the Second World War was coming to a close. It was add a cultural dimension to the glorious victories of Leningrad and Stalingrad, and the defeat of Nazism. It was a symbolic transmutation of Russian power into a cultural virtue of the highest order. Ultimate selflessness of enlightenment was the intrinsic substance and source of triumph over evil forces. This article had a deep impact both on Mahatma Gandhi and Pandit Nehru. The researches of Yuri Roerich became cultural resonances for Pt. Nehru and contributed to the profound friendship of India and Russia. These foundations were well and truly laid and continue till today in our strategic relationship.

This year celebrates the birth centenary of Yuri Roerich. To continue his labours of love the Ministry of Culture should endow a "Yuri Roerich Chair for Lamaist Art" at the National Museum Institute. The way of time and the way of eternity have to comprehend in unison the world in which we live.

Spiritual leader promised Buddhists a miracle by Nikolai Zherebtsov. In one of his recent speeches President Vladimir Putin called Buddhism one of the four religions that are traditional for

Russia, along with Orthodoxy, Islam and Judaism. Buddhism appeared in Russia as the "Mahayana chariot" among Siberian nations—Buryats, Tuvinians and Altais; in the European part of Russia it is professed by the Kalmyks living in the Caspian Republic which is part of the Russian Federation.

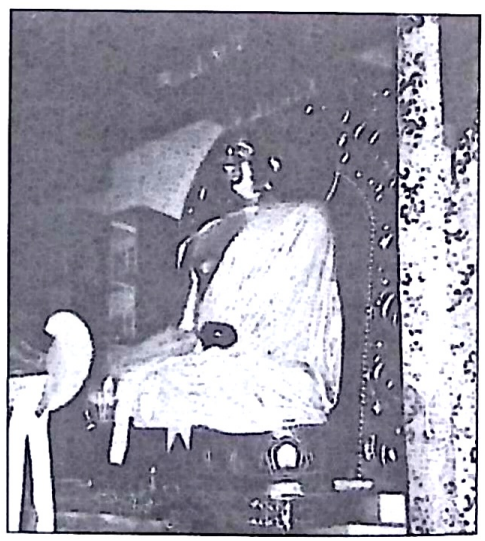
Buddha is a historical figure, who lived on the territory of modern India approximately in the 5th–6th century BC. Having been born into a wealthy family, the prince naturally was brought up in luxury, had a beautiful wife and a son. One day leaving his palace, he saw a sick man, a feeble old man and a hermit. Then Gautama pledged to find a way to rid people of sufferings. The prince wandered around India learning wisdom from prominent teachers. Finally, he acquired an understanding of the nature of things, and became Buddha (the enlightened).

What attracts people in Buddhism is its aim to create a society that renounces destructive struggle for power; where peace and tranquility reign; where evil is overcome by kindness; where compassion is the guiding force of any action.

Buddhism came to the territory of today's Russia from Tibet and Mongolia at the turn of the 17th century. In 1741, by a decree of Russian Empress Yelizaveta Petrovna it received the official status of one of Russia's state religions.

By the 19th century Buddhism had become an all-round developed system. In Buryatia alone there were over 40 datsans (monasteries) with over 10,000 lamas (monks).

Buddhism became part of all spheres of life of most Buryat people.



Buddha statue in a temple in Russia.

One of Russia's most highly educated lamas was Agvan Dorzhiyev (1853–1938). He played a very important role in the history of Buddhism in Russia. He received a brilliant theological education in Tibet and became one of the tutors of Dalai Lama the XIII and a person empowered to act for him. Having met Russian Emperor Nicholas II several times, Dorzhiyev managed to secure his consent to the construction of a Buddhist temple in St. Petersburg, the capital of the Russian Empire, which he hoped would become a seat of Buddhism in the country's West. The temple was built in 1913.

Worthy of special mention is the work done by Agvan Dorzhiyev in disseminating Buddhist teaching in Buryatia and Kalmykia (on the coast of the Caspian Sea). He was the initiator of the building of schools that taught Buddhist philosophy and logic among the Kalmyks of the Astrakhan Gubernia (Volga region), of several datsans for the Buryats of the Irkutsk Gubernia (Siberia).

In 1938, during Stalin's rule, all Buddhist schools and monasteries were closed. By that time there were 47 datsans in Buryatia, 28 in Kalmykia and 19 in Tuva. Most of the Buddhist lamas were arrested and exiled, and thousands were shot. And it was only in 1946 that the authorities permitted to open the datsan in Buryatia in a place called Ivolginsk. And in 1946 the Ivolginsky Datsan became the residence of the Khambo Lama, Chairman of the Central Buddhist Board in the USSR. This town became a kind of Lhasa for Russian Buddhists.

1990 saw the beginning of a new period in the history of Buddhism in Russia. New Buddhist temples and monasteries were built and old ones restored in Buryatia. Tuva and Kalmykia.

Some time ago, many Buddhists of Buryatia witnessed a real miracle. The story actually goes back to 1927 when the outstanding spiritual leader of the Russian Buddhists Dashi-Dorzho Itigilov, the 12th Khambo Lama, who at that time was 75, before his death, bequeathed to his pupils that they inspect his body in 30 years time.

When the man died, he was put into a sarcophagus and buried. In 1957, Itigilov's followers carried out their spiritual leader's bequest and exhumed the remains of the body. When they did that, they discovered his body in the pose of the lotus and without a sign of decomposition. The Buddhists secretly re-buried the Khambo Lama, filling his wooden coffin with salt. Quite recently, 75 years after Itigilov's death, his body was once again exhumed—this time in the presence of dozens of witnesses, including two forensic medicine experts and a photographer. Itigilov's body was perfectly well preserved, and so were the clothes he was clad in. His eyes were shut, the features were a bit obliterated, but the oval of the face and the nose resembled much the photographs made of the man during his lifetime in 1913. His nails were accurately clipped and his hands were not stiff, asserted the experts. The current Khambo Lama Ayushev ordered the body to be taken to Ivolginsk, where it was transferred to one of the temples of the datsan.

Hundreds of Buddhists visit the place every day now. Experts believe that the salt could not have had an embalming effect on the corpse. Khambo Lama Ayushev says that the body has remained intact because Itigilov managed to achieve a very high level of existence through meditation. In other words, he did not die in the full sense of the word... Gautama Buddha himself died at the age of 80 in 543 BC. (*Theme, Oct–Dec 2002*)

The first woman cosmonaut Valentina Vladimirovna Tereshkova was honoured in *April 2003*. Ambassador Alexander M. Kadakin requested me for greetings to her, which I did on *7 Apr 2003*:

Madame Valentina V. Tereshkova symbolises the human dream of a qualitative and quantitative leap into the unknown, to bring incessant movement into life. India has identified this leap into the Beyond as a feminine principle, as Shakti, as kinetic power. Madame Tereshkova embodies this striving at the highest levels of physical action, as the first lady astronaut. To us she is the Goddess, the Devī, who shines forth as the glory of the human mind, who breaks through the

mythographies of space to bring miracles down to mother earth. She is the *slava* of *rodina mat*, where the genius of the Russian people finds its emanence in her historic flight. Pinnacle of the achievements of humankind, she has opened up the turbulent riches of space. Where once there was darkness, now there is light. She is the Light, the Svetlana, of the several paradigms of the future. To her our felicitations, our bowings, our homage, in the words of the Upanishads: "from the unreal, lead me to the real". She has unfolded that mysterious presence as the essence of the Real.

Buddhist culture and world civilisation. International conference was held on *22–26 Sep 2003* in Elista, Kalmykia to discuss prospects of Buddhism in Kalmykia, tolerance and pluralism in the dialogue of cultures, Buddhist culture and ecology, etc. The resurgence of Buddhism in Kalmykia was a grand celebration after its thorough genocide in the Stalinist era. I would have loved to see the new monasteries with their splendid thaṅkas and icons, their rituals and new Lamas, but could not make it.

Centre for Harekrishna to be built by Ford the motoring legend. On *23 Oct 2003* the Guardian News Service reported:

Alfred Ford, a great-grandson of the motoring legend, Henry, has outraged the conservative Russian Orthodox Church with his plans to build a huge centre for Hare Krishna and Vedic religion worshippers in the centre of Moscow.

The Orthodox Church, whose influence in Russia is rocketing since the fall of Communism eased religious worship, is furious at the prospect that a building big enough to hold 8,000 Hindu worshippers would be built, a few miles from Red Square.

Valentin Lebedev, head of the Union of Orthodox Citizens of Russia launched a personal attack on the centre's financier, Mr. Ford, who is expected to spend about $10 million on the domed structure, which would be the largest of its kind in Europe and has already been nicknamed by some the "Hindu Vatican".

Sergei Zuyev, head of the executive committee of the Krishna Consciousness of Russia, said Ford had lobbied for the project with Moscow government officials. "He told us that he would like to support the building of such a cultural centre in Moscow." Yet Zuyev said as soon as Ford had made his intentions known, "the Orthodox groups made a fuss".

Ford, during a visit to Moscow last week, said: "For me the most important thing is to spread the Hindu knowledge about the soul. This is more important than any other knowledge and is my main priority".

11. BUDDHISM IN THE RUSSIAN FEDERATION

Exhibition on **Buddhism in the Russian Federation** was held at the India International Centre, New Delhi on *25 July–1 Aug 2006*. The note circulated then is being reproduced as it surveys the role of Buddhism in Russia.

There are about 300,000 people of Buddhist faith, 432 Buddhist communities, and 16 datsans (monasteries) with 70 lamas in the republics. Most Buddhists are located in the Buryat, Kalmyk, and Tuva republics, in the Chita Region of the Russian Federation, and in Leningrad and other cities. Today adherents to Buddhism account for approximately 700,000 in the Russian Federation, about 0.5% of the total population.

The central body of Russian Buddhism is the Karma Kagyu Buddhist Association of the Russian Federation. The highest authority for Soviet Buddhists is the Central Buddhist Board based in the Ivolginski Datsan in the Buryat Republic. (A permanent office in Moscow is concerned with external relations). The congress of clergy and laity convenes once in four years and elects the members of the Board. Head of the Central Buddhist Board is Bandido Khambo Lama Munko Tsybikov, 82.

Historically, Buddhism was incorporated into Russian lands as early as the late 15th century, when Russian explorers travelled to and settled in Siberia and what is now the Russian Far East. In 1764, Damba Dorzhi Zayayev, the high priest of the Tsongolski datsan—the oldest in the Baikal region—became head of the entire Buddhist clergy with the title Bandido Hambo Lama.

In the late sixteenth century the Kalmyks were converted to Buddhism by Mongolian lamas in Dzungaria (China). In the seventeenth century, they moved to the lower reaches of the Volga River, retaining their religion. At that time the Kalmyks gained access to the first works of Buddhist literature translated from the Tibetan language.

In Tuva Buddhism firmly established itself toward the end of the seventeenth century, having ousted shamanism, the traditional folk beliefs.

The main form of Buddhism in the Russian Federation is the Karma Kagyu school of Tibetan Buddhism, the major sub-sect of the greater Vajrayana Buddhism. Although Tibetan Buddhism is most often associated with the peoples of Tibet, in the north the sect spread into southwestern and northern China, Mongolia, and finally Russia. In the south, it took hold in Bhutan and parts of northern India and Nepal.

Afterwards, it began to spread into the geographically and culturally adjacent Russian constituent regions known today as: Amur Oblast, Buryatia, Chita Oblast, Tuva Republic, and Khabarovsk Krai. There is also Kalmykia, another constituent republic of Russia that is in fact the only Buddhist region in Europe, perhaps paradoxically located to the north of the Caucasus.

Tibetan Buddhism is primarily practiced by the indigenous peoples in these various regions of central and eastern Russia, except for a few Russian converts based mainly in the larger cities such as St. Petersburg or Moscow, where there is greater access to urban Buddhist centers or facilities of the like.

The other major form of Buddhism found in Russia is the more commonly known Mahayana Buddhism, primary practiced by the Vietnamese or Chinese immigrant communities based mainly in the large cities.

The Russian Federation, and perhaps strangely, Austria are the only two European states today that recognize Buddhism as an "official", though not necessarily "state religion" in their respective countries. On top of that, Russia also recognizes it, along with Islam, Judaism, and of course Orthodox Christianity, as native to Russian soil in the 1993 Constitution of the Russian Federation. All other religious groups are unrecognized, and must officially register and be subject to rejection by the state.

There are a few dozen Buddhist university-monasteries throughout Russia, but concentrated in the Russian Far East and Siberia, known in Russian as Datsans. Datsans were officially acknowledged in Imperial Russia in 1734. By a statute of 1853 were recognized 34 datsans: two in the Irkutsk governorate and others in the Zabaykalsky governorate. The first datsan in Europe was Gunzechoyney datsan. It was built in St. Petersburg between 1903 and 1913 and started to operate on *21 Feb 1913*. Between 1927 and 1938 all 47 datsans, that existed in Buryatia and Transbaikalia were closed or destroyed. In 1938–45 not one datsan worked. In 1945 was opened Ivolginsky datsan, several years later Aginsky datsan resumed work. In 1991, 10 datsans were opened.

List of datsans in Russia

- Khambyn Khure datsan (Улан-Удэнский Дацан Хамбын Хурэ) in Ulanude
- Aginsky datsan (Агинский Дацан) in Aginskoye
- Kurumkansky datsan (Курумканский Дацан) in Kurumkan
- Sartuul Gegetuy datsan (Сартуул Гэгэтуйский Дацан) in Gegetuy
- Egituysky datsan (Эгитуйский Дацан) in Egituy
- Sanaginsky datsan (Санагинский Дацан) in Sanaga
- Ivolginsky datsan (Иволгинский Дацан) in Verkhnyaya Ivolga
- Kizhinginsky datsan (Кижингинский Дацан) in Kizhinga
- Baldan Breybun datsan (Дацан Балдан Брэйбун) in Murochi
- Tugnuysky datsan (Тугнуйский дацан) in Mukhorshibir
- Okinsky datsan (Окинский дацан) in Orlik
- Tamchinsky datsan (Тамчинский дацан) in Gusinoozyorsk
- Kyrensky datsan (Кыренский дацан) in Kyren
- Khoymorsky datsan (Хойморский дацан) in Arshan

- Ugdansky datsan (Угданский дацан)
- Ust-Ordynsky datsan (Усть-Ордынский (Абатанатский) дацан) in Ust-Orda
- Aninsky datsan (Анинский дацан) in Ana
- Chesansky datsan (Чесанский дацан) in Chesan
- Tsugolsky datsan (Цугольский дацан) in Tsugol
- Gunzechoyney datsan (Дацан Гунзэчойнэй) in Saint Petersburg

In keeping with tradition, six major holy days, khurals, are celebrated annually and are attended by a large number of people who bring various gifts to datsans as well as money and food for lamas.

Tsagaalgan is a holiday celebrated on the eve of the lunar new year, which usually falls in February. This khural is devoted to the twelve miracles of Buddha during his dispute with six preachers of heresy. Services and a series of religious rites are conducted to mark the occasion. Buddhists, dressed in their best clothes, come to pray together for well-being and more happiness. On the eve of the new year, a solemn evening ritual is performed during which food is served to the doksheetsi, the protectors of the faith. This involves the ritual burning of Dugzhub, a magic pyramid of paper and wood. According to Buddhist belief, a ritual fire consumes all evil thoughts. A long note from a big white conch proclaims the first day of the lunar new year. A traditional service is held to celebrate the Sagaan Sar ("white month") holiday. In the main temple lamas, replacing one another, pray for fifteen days for peace and goodness.

The khural Duyn-khor, a second major holiday, lasts three days in April. It is dedicated to the preaching of the sacred teaching of Kālacakra.

The third major holiday is Gandun-Shunserme, devoted to the birth and enlightenment of Buddha and his attainment of nirvāṇa. It is celebrated in early summer.

The fourth holiday Maidari is dedicated to Maitreya, the Buddha of the future. It is always celebrated for two days in mid-summer. People spend the first day in many hours of devout prayer. On the second day the gilded statue of Maidari is solemnly carried out of the temple and placed on a chariot twined with silk ribbons. It is surrounded by lamas in ceremonial dress. A green horse of plaster is harnessed to the chariot, and the procession sets off around the datsan. This ceremony symbolizes Maidari's tour of the universe and the spread of his grace throughout it. Several thousand people gather in the datsan for the procession. A kharang, a big copper shield, is struck with a mallet, and its sound can be heard far away. There is a fanfare, the drums roll, and conchs are blown. The procession stops at every turn of the monastery walls for a reading of sacred Scriptures. Many Buddhists attending the procession try to approach the chariot, to hold onto its beam and harness, and to throw money at the feet of the statue of Maidari.

The last two khurals are celebrated with less splendor, but they also attract large crowd of believers. Lhabab Duysen, marked in autumn, is devoted to the Buddha's return from the Trayastriṁśa heaven. The holiday Zula is dedicated to the passing away of the father of lamaism,

Bogdo Tsongkhapa. A thousand candles are lit during the service. During the khurals prayers are said in honor of the protectors of the faith and for well-being and peace on earth.

Lamas who live in monasteries observe the Dulva, a traditional moral and ethical code. Depending on the level of ordination, they participate in services and philosophical discussions and perform special religious rites at people's request.

There is a growing interest in Buddhism among Russian scholars. The Russian buddhological school had won international reputation already in the nineteenth century. Many books treating various Buddhist subjects were published in the Russian language during that time. For instance, the great Russian writer, Leo Tolstoy, outlined the biography of Buddha in a brochure issued by the Posrednik (Mediator) publishing house. He also used ideas borrowed from the Dhammapada, a code of Buddhist ethics, as a source of his moralizing works.

At present Buddhism is studied in research centers in Moscow, Leningrad, and Tartu, as well as in Central Asia, Ulan-Ude, Elista, and Kyzil. Together, scholars examine the Buddhist religious system, the social functions of Buddhism, and its influence on the culture and traditions of Oriental people.

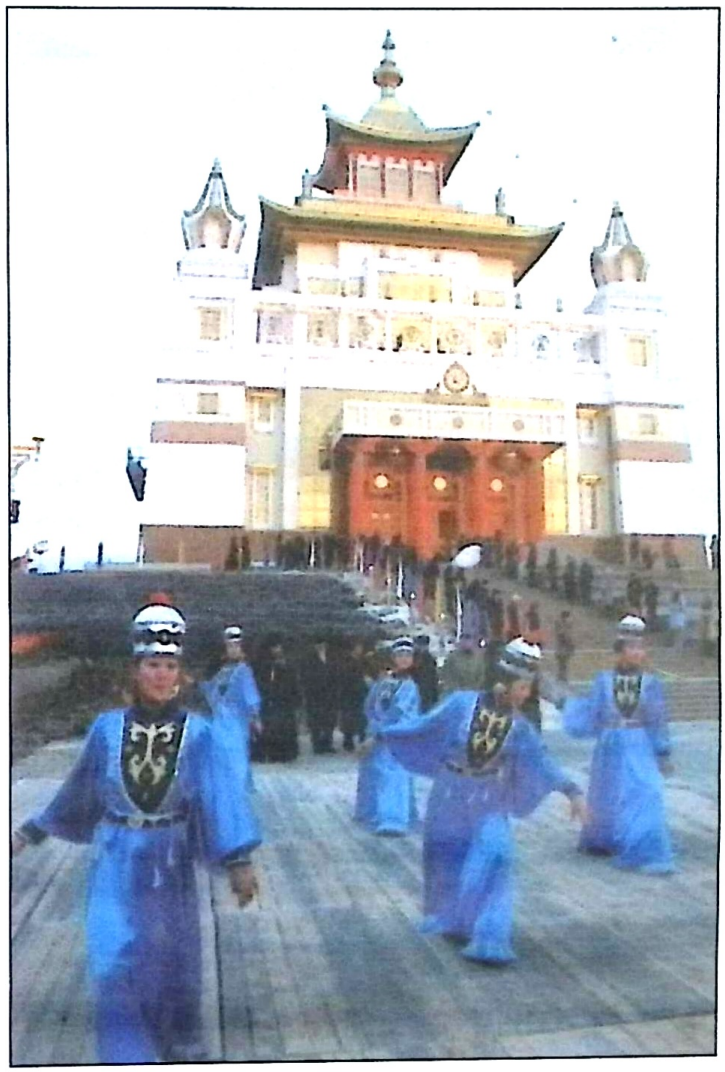
The Moscow buddhologists concentrate on the role of Buddhist rituals as well as the place and role of Buddhism in the social and political structures of Asian countries. In Leningrad, scholars are engaged in deciphering ancient Indian inscriptions, textological research in the field of Buddhist terminology, the study of different aspects of Buddhist art, and Ancient Uighur, Mongolian, Tibetan, and Chinese texts.

Buryat researchers focus on a broad range of social, ideological, and cultural phenomena linked with Buddhism. They analyze canonical literature, translate texts on Indo-Tibetan medicine, and carry out sociological research in places of present-day Buddhism. The research covers all 108 volumes of the Kanjur, a collection of the most authoritative texts and sayings of Buddha Śākyamuni, that have canonical validity. The Kanjur of the Ivolginsk datsan library is one of the rarest. All of its volumes are handwritten in a highly artistic style using ink solutions of nine precious stones and metals. The library also prides a complete Tanjur ("collection of commentaries") in 225 volumes. It contains treatises on theology, philosophy, logic, medicine, philology, art, rituals, and architecture. The Tanjur includes all twenty-four existing Tantric systems, united into the four sections of the Tantra, and the most important writings of the "Six Luminaries of India"—the teachers Nāgārjuna, Āryadeva, Asaṅga, Vasubandhu, Diṅnāga, and Dharmakīrti.

Among the library's other treasures are invaluable manuscripts in Tibetan, Mongolian, Sanskrit, Buryat, and other languages. Alongside works devoted to Buddhist history, mathematics, and folk medicine, the collection also includes namthars or biographies of prominent Buddhist leaders and well-known lamas.

A group of scholars has prepared for publication a unique volume—a complete atlas of Tibetan medicine which has been used to teach many generations of Tibetan doctors. This unique

book was preserved in the Buryat Republic and will, of course, prove a priceless manual for modern physicians, too.



Chinggis Khan, his legacy and Indian culture was initiated by me as the President of the Indian Council of Cultural Relations, Ministry of External Affairs, New Delhi. It brought together a group of distinguished scholars from India and Mongolia in Ulaanbaatar, from *Sep 28* to *29*. Deputy Prime Minister U. Khurelsukh, Deputy Minister of Foreign Affairs B. Battsetseg, Deputy Minister of Education Culture, Sciences and Sports Yo. Otgonbayar, Chairman of the Mongolia-India Inter-Parliamentary Group MP B. Undarmaa, and a number of other state officials, scholars, scientists, and monks attended the opening ceremony of the conference. In making the opening remarks, the Deputy Prime Minister highlighted that the conference was of significant importance to developing cultural cooperation between India and Mongolia and popularizing Mongolia's Great Khan. I read the following speech.

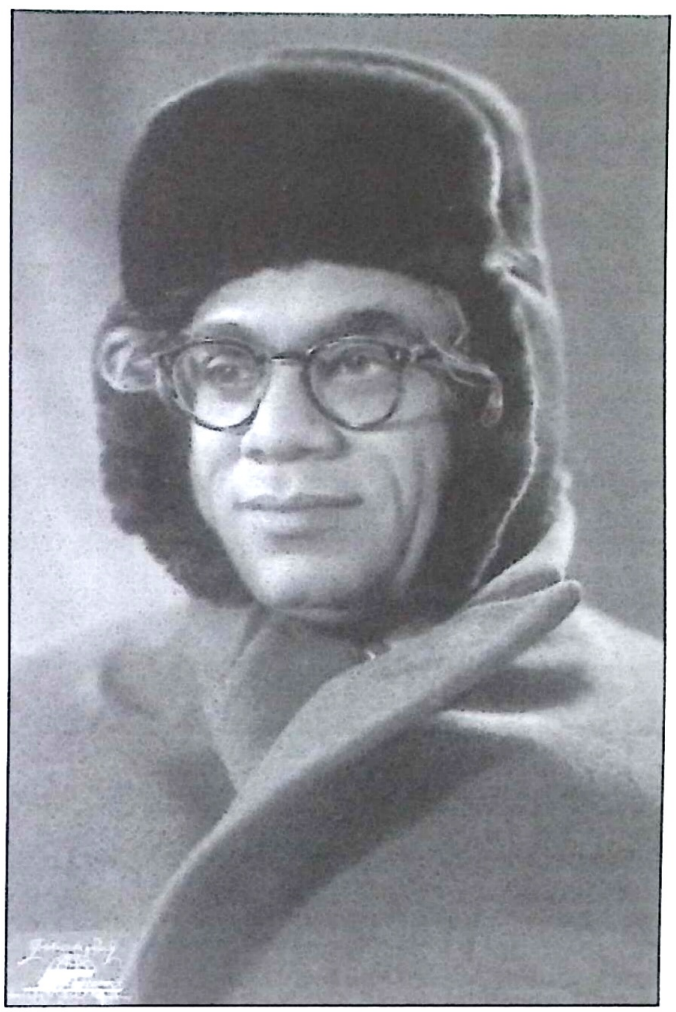
True to his imperial epithet Chinggis Khan, i.e. the Lord of the World as immense as the Unbounded Ocean, dominating the Bhavasāgara, he became the great unifier of his people and gave the generic name Mongol. Like the sparkling of the sun on the sea waves, he ordered the Uigurs to give a sheen to his language Mongolian by writing it in the Uigur script. It was an intellectual metamorphosis, the creation of a standard idiom, leading to 'cultural nationalism' uniting the tribal orders beyond the moulds of time and space. The Uigurs were ardent Buddhists and the only North Asian people who wrote secular inscriptions in Sanskrit. They had translated the Kanjur into Uigur which was enshrined in a stupa in the Sa.skya monastery in Tibet in the 1930s. During his stay at our residence in 1957 Prof. Rinchen spoke of Mongols who had seen very ancient Uigur sūtras in Tibet. The Uigur bakshis inspired the Mongol emperors to put the Kanjur into Mongolian. Emperor Kublai Khan requested the Imperial Guru Phagspa and Ch'ing-chi-hsiang to prepare a comparative catalogue of the Tibetan Kanjur and Chinese Tripiṭaka. The Chinese versions would help in translating Tibetan into Mongolian. Chos.kyi.ḥod.zer started the translation of sutras into Mongolian under Emperor Khaisan Külüg (1308–11). In 1628–29 Ligdan Khan commissioned the redaction of "this jewel of the Kanjur" into Mongolian. It was written in silver and gold in 113 vols. It is called the "Lotus-Gold Ganjur" (*badam altan ganǰur*). Even during the socialist period H.E. Jagvral, Dy. PM of Mongolia, used the expression "Kanjur the pearl of our literature" in his letters to my father Prof. RaghuVira.

Dear friends in faith, dharma-bandhu, the ICCR has great pleasure in presenting 29 sets of the Urga and Narthang editions of the Kanjur to the leading monasteries of Mongolia. It symbolises the cultural interflow between our countries. These volumes are the blossom of the dreams of the Mongolian people where the shadows of mystery enliven the tree of life. They celebrate the links of the present with centuries of unruffled majesty that endow the Mongolian people with a dynamic persona to become the inspiration of a new world of the mind and flourishing creativity.

Commentaries on the Kāvyādarśa. Gene Smith gave me a list of useful but rare works on poetics by Tibetan authors from my *Materials for a History of Tibetan Literature* (MHTL). The most important ones are marked in asterisks. There were to be acquired from Buryatia.

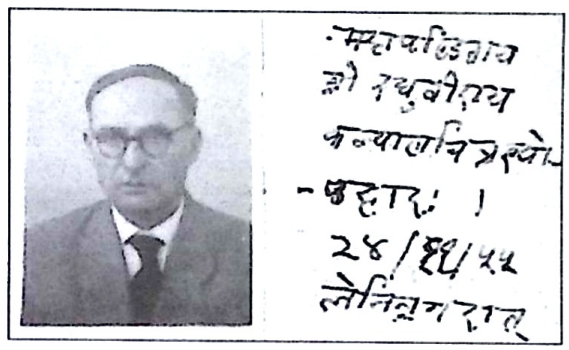
1. Bo.doṅ Paṇ.chen Phyogs.las.rnam.rgyal's (1376–1451) Rol rñed ma'i zlos ga (Sitānaṭakam). MHTL 12993
2. Śoṅ Lo.tsā.ba Rdo.rje.rgyal.mtshan: Sñan ṅag me loṅ gi 'grel pa Dbyaṅs can mgul rgyan, late 13th century commentary on the Kāvyādarśa. MHTL 12956
3. Dpaṅ Blo.gros.brtan.pa: Sñan ṅag 'grel pa Gźuṅ don gsal ba, another late 13th century commentary. MHTL 12957
4. Dpal.sgaṅ (or khaṅ) Lo.tsā.ba: Sñan ṅag 'grel pa daṅ dper brjod, 16th century commentary on Daṇḍin. MHTL 12960
5. Zur.mkhar Blo.gros.rgyal.po: Sñan ṅag gi 'grel pa, 17th century commentary. MHTL 12963

6. Spom.'bor.pa 'Jam.dbyaṅs Kha.che Puṇyaśrī: Sñan ṅag gi 'grel pa, 17th? century commentary. MHTL 12964
7. Dpa'.bo Gtsug.lag.phreṅ.ba: Sñan ṅag gi 'grel pa, a 16th century commentary. MHTL 12965
8. Maṅ.thos Klu.sgrub.rgya.mtsho: Sñan ṅag gi 'grel pa, a 16th century commentary. MHTL 12966
9. 'Bras.spuṅs Śag.skor Mkhan.po Guṅ.thaṅ Bde.ba'i.rdo.rje: Sñan ṅag gi 'grel pa, a commentary of probably the 17th century. MHTL 12967
10. Gnas.rñiṅ Chos.rje: Sñan ṅag gi 'grel pa, a commentary of the 17th century? MHTL 12968
11. Sde.pa Mdar.ba: Sñan ṅag gi 'grel pa, a 16th century? commentary. MHTL 12969
12. Sman.luṅ.pa Blo.mchog rdo.rje: Sñan ṅag me loṅ gi 'grel pa dbyaṅs can bźad pa'i rol mtsho, a 17th century commentary. MHTL 12971
13. A title which might be interesting is Sde.srid Saṅs.rgyas.rgya.mtsho's bulky volume of annotations to the Fifth Dalai Lama's Dbyaṅs can dgyes paḥi rol mtsho.
14. Tāranātha's Rāmāyaṇa may be part of a cycle of texts dealing with the protective deity of Jo.naṅ, Hanumān. Ask for something like Hanumanthaḥi beḥu bum. It was supposed to be very esoteric.

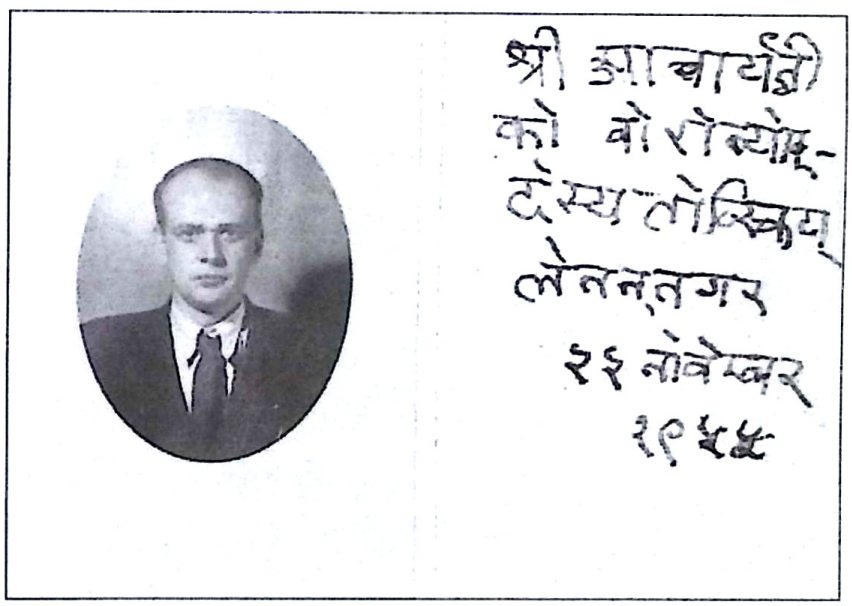


1. My father Prof. RaghuVira in the Soviet Union in 1955 to microfilm manuscripts and xylographs of Tibetan and Mongolian, as well as Sanskrit mss. from Central Asia.

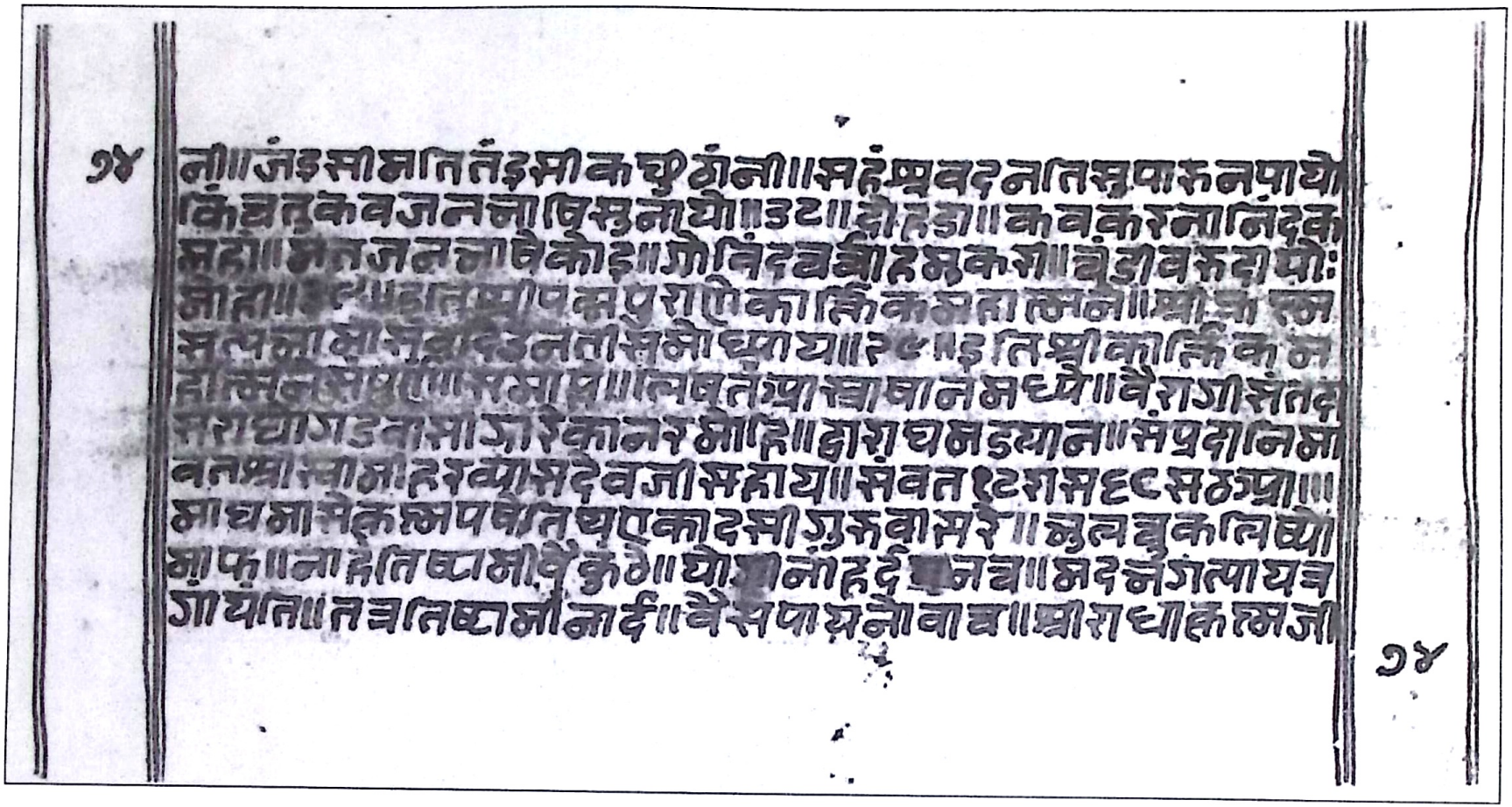
2. Prof. RaghuVira speaking at the Institute of Oriental Studies, St. Petersburg on *28 Nov 1955*. Prof. Tichonov Dmitri Ivanovich (Chief of MSS. Department, History of Central Asia), Prof. Kalyanov Vladimir Ivanovich (Sanskrit), Prof. Sokolov Sergei Nikolaevich (Avesta and Middle Iranian Languages) and young researchers.



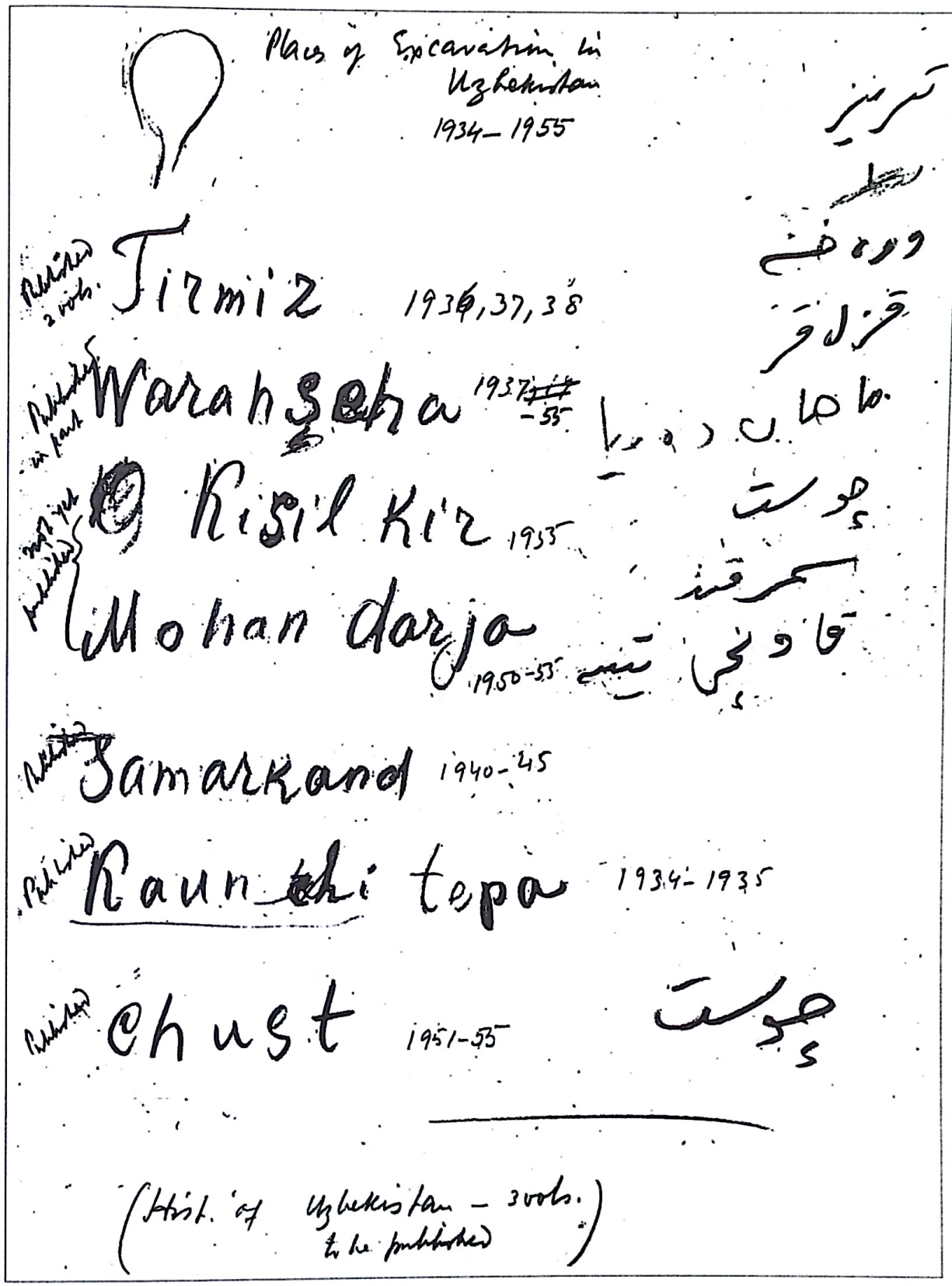
3. Prof. V.I. Kalyanov, St. Petersburg.



3. Dr. V.C. Vorobyov-Desyatovsky, St. Petersburg.



4. The 74th folio of the 29th chapter on the māhātmya of the kārttika month in the Padma-purāṇa, written in Astrakhan by Vairāgī Santadāsa resident of Rāghogaḍa. The ms. is in the Public Library, St. Petersburg. Prof. RaghuVira got this photograph on *12 Nov 1955*.



5. Sites excavated in Uzbekistan from 1934 to 1955.

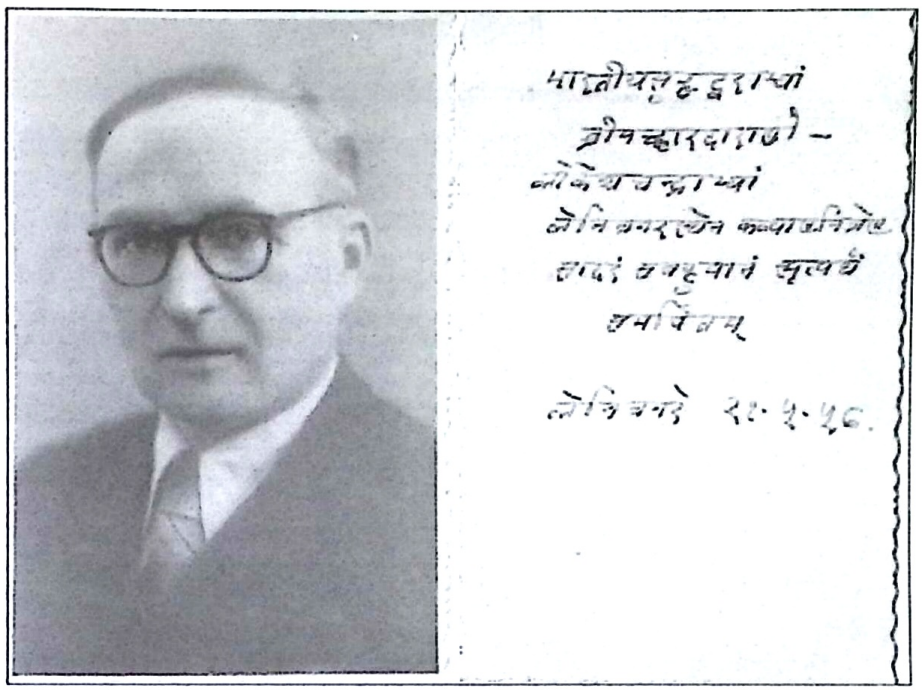
6. The third of the three female musicians on a limestone frieze from Airtam near Termez, of the Kushan period (first century CE). The three musicians are playing either a percussion, or string, or wind instrument to represent the three planes of *nāda* from the loudest to the subtlest sound. See Haṭhayoga-pradīpikā 4.79f on the practice of nāda (p.54).

7. Limestone frieze with three female musicians, from Airtam, near Termez, Southern Uzbekistan. Bactria, Kushan period, about first century CE. She is the middle figure, playing a lute, one of the earliest depictions of a stringed instrument (p.54).

8. A 15th century vase from Thailand in the Museum of Oriental Culture, St. Petersburg. Sītā is being carried away by Rāvaṇa.

9. Dr. Sudarshana Singhal and Dr. Sharada Rani with Dr. Sanjerakš Dylykov in Moscow 1957.

10. Dr. Sharada Rani and Dr. Sudarshana Singhal at the entrance of the Academy of Sciences with Korneev and Denisov in 1957.



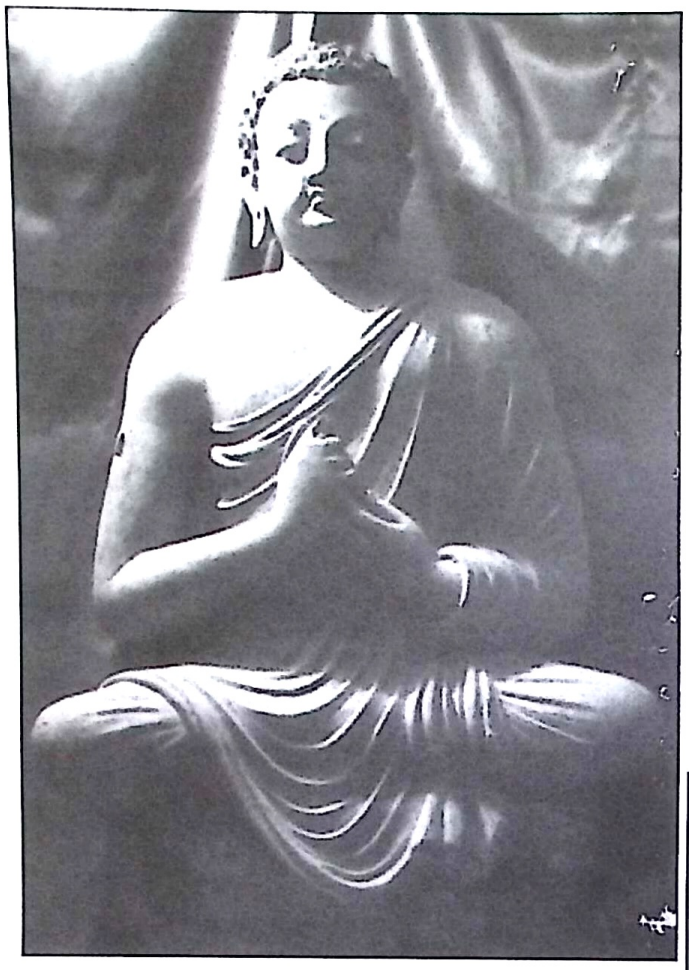
11. Prof. Kalyanov whose Sanskrit name was Kālyāṇamitra. He used to say संस्कृतं विना भारतम् अभारतम् इव "India is not India without Sanskrit". (*21 May 1957*)

11. Dr. Mrs. Natalia Tolstaya with her son in a wood near St. Petersburg. She spoke Hindi, wrote letters to us in Hindi and used to teach Panjabi. She translated Panjabi poems into Russian for the first time. (*May 1957*)

12. Myself, Sharada Rani and Russian friends in the Summer Garden in St. Petersburg in *May 1957* (p.133).

13. Myself and Sharada Rani with Mongolian scholars and one interpreter in 1957 in St. Petersburg.

14. Dr. Sharada Rani with Prof. Bongard-Levin (p.124).



15. Lord Buddha in dharmacakra-pravartana mudrā from a Central Asian site.

16. Head of Lord Buddha from a Central Asian site.

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